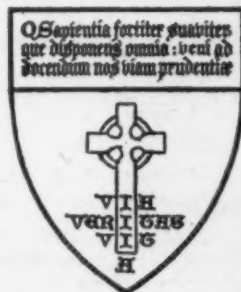


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# Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars  
throughout the Church

Founded MCMXVIII by SAMUEL A. B. MERCER

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## EDUCATIONAL CONVICTION IN RELIGION

*By* LESTER BRADNER, Summit, New Jersey

### I. HAVE WE AN EDUCATIONAL CONVICTION IN RELIGION?

Not infrequently one hears the United States spoken of as a nation convinced of the value of education, and as maintaining, in general, a high educational standard. Our system of public schools, our numerous state universities, our large endowments of the older type of private universities, and our fine technical schools of all varieties could be brought forward as evidence. Not that any of them are beyond criticism, but because they represent a vigorous national intention to promote and provide education. Similarly, from the popular side, the immense increase of late in high school pupils, and the large influx of students, both male and female, taxing the capacity of nearly every university, seem to indicate a determination on the part of the people to secure for their children whatever advantages education has to offer. If there is a danger that such demands may shift the balance of education too far towards ends merely utilitarian or industrial, this in itself is but another vote of confidence in the educational principle.

But what becomes of this conviction or confidence when we enter the sphere of religion?

Speaking for the average constituency of the Anglican Church in this country it is painfully evident that no such confidence is

registered. Here and there congregations show a pride in maintaining a relatively high standard of educational effort in their Church Schools. One meets, now and then, a family showing a keen desire for intelligent and effective religious training. But on the whole the laity generally, and perhaps the majority of the clergy, are apathetic about the educational promotion of religion.

We must not overlook the very definite and encouraging response accorded by some dioceses, by the national organization of the Church, and by some individuals to the efforts in behalf of religious education made during the last twenty years. Interest is undoubtedly increasing slowly. Yet the encouragement is confined mostly to a small fraction of the clergy, and to workers in Church Schools. The rank and file still lack conviction or enthusiasm.

Even at the administrative headquarters there is little tendency (outside the Department of Religious Education) to put emphasis on education. Take, as a chance illustration, a financial statement printed in the *Spirit of Missions* (February, 1924, p. 92):

#### WHERE IT GOES

Each dollar received for the 1923 Budget of the National Council (unless designated for a specified purpose) was spent as follows:

Domestic Missions.....	\$.37	Repayment of Debt.....	\$.05
Foreign Missions.....	.35	American Church Institute	
Religious Education.....	.04	for Negroes.....	.03
Christian Society Service.....	.01	Brotherhood St. Andrew.	.01
General Administration.....	.02	Girls Friendly, Church	
Publicity .....	.03	Periodical Club, Army	
Finance .....	.02	& Navy Com., Sea-	
Field Department.....	.02	man's Ch. Inst.....	.02
Woman's Auxiliary.....	.01	Fractions to adjust.....	.01
Interest .....	.01	Total .....	\$1.00

This statement sufficiently accomplishes its purpose, and in that sense is beyond criticism. But its purpose is to communicate financial facts to a church constituency *not vitally interested in education*. Supposing the constituency *had* been keen regarding education the same facts might have been shown as follows:

Domestic Missions.....	\$ .37	(of which for education \$ .03)
Foreign Missions.....	.35	(of which for education .08)
Religious Education		
Department of Education.....	.04	(of which for education .04)
Institute for Negroes.....	.03	(of which for education .03)
Other Objects		
(Items in 1st Table).....	.21	
Total .....	<u>\$1.00</u>	(of which for education <u>\$ .18</u> )

This latter showing is closer to the truth in educational interests, even when we understand that a considerable fraction of the 18 cents is spent, not for religious education in the technical sense but for the support of collegiate institutions under the auspices of the Church.

The above is not, of course, a complete display of the Church's interest in religious education. By far the greater expenditure for this purpose is that made in parishes. It merely illustrates the fact that the popular concern of churchmen with education is not great enough to call for the prominent exhibit of such funds as are spent in education. Incidentally, however, it reveals how small a proportion of the funds of the National Council is devoted to educational purposes.

There is one further lesson to be drawn from the table. We note that out of the 35 cents spent in the field of foreign missions 8 cents, or nearly twenty-five per cent., is devoted to education, in contrast to the ten per cent. spent at home for the same object. Where the fight for the propagation of faith is most critical, there the dependence on the educational factor, and the conviction about educational values is greatest. This, of course, has been true through all Christian history. Every period of struggle has witnessed greater recourse to the teaching principle. But it is well to realize that just as the mission field sends back to the Church at home in other matters (Church unity, for example) a more idealistic note than is sounded here, so in education we perceive a deeper conviction, born of greater need. Where the strategy of the Christian Church demands that every advantage should without fail be secured, there education is more than twice as much appreciated as at home.

Doubtless it would be possible, if time and patience sufficed, to get a survey, approximately complete, of the entire expenditure of the Church for religious education. The Provinces provide educational funds from their budgets, and so do Dioceses, often less adequately, considering their nearness to the object and the source of supply. Parishes now are apt to furnish limited support for their Church Schools, an advance mainly accomplished during the last twenty years. It is an exceptional parish, however, which expends as much as a tenth of its budget, and the same would hold true of dioceses.

Under almost any measurement of its educational convictions the Episcopal Church, essentially a communion which draws upon folk well educated in other ways, suffers by comparison with other communions. The Roman Church not only practices religious education diligently, but loses no public opportunity to declare and promote its faith in the principle. However much a professional educator might fault the aims and processes of this Roman education in religion, he would still be obliged to admit a very real belief on the part of that communion in the power of education, and to admire the general standard of allegiance which their system obtains.

Or, to contrast the situation in a Protestant communion with our own, we may take the Methodist Episcopal (North), using the figures presented in the volume entitled *The World Service of the Methodist Episcopal Church*, and published in 1923. These are figures for expenditures through the national central agencies, comparable therefore with the analysis presented above of the expenditures of our own National Council. In the home and foreign mission fields the amounts spent from their respective appropriations for education (corresponding to the 8 cents and 3 cents of our own expenditure) seem not to be stated separately. But outside of these (corresponding to the 7 cents of the Episcopal budget) the Methodists spend about fourteen cents out of each dollar. This larger conviction as to education has a significant relation to the opening sentence of the volume referred to:

"Methodism is on the march!" Would that Episcopacy cherished the same faith regarding itself!

It seems sufficiently plain that the Anglican Church in the United States has, with a few exceptions, surrendered a large part of her educational conviction. Priding herself on history, it is very little taught; presenting a wide and elaborate use of the Scriptures, her children know less about them than in many other communions; glorious in her worship, she neglects the teaching of worship except by rote; numbering generously among her members the cultured, she exhibits little enthusiasm for organized training in religion. In almost any average town one has but to compare the numbers and interest in children attending Church Schools of the different communions to find her ignominiously in the rear. In the state of Indiana a most thorough survey was recently made of Church Schools of all denominations except the Roman Catholic. Of 256 Schools selected as samples for survey *only four* were Episcopal, although seventy such existed in the State.

## II. REASONS FOR OUR LACK OF CONVICTION

Undoubtedly there are reasons for this educational apathy. Let us attempt to suggest some of them.

1. Broadly speaking, the desire for education is keenest among those whose environment possesses the least of cultivation. Enthusiasm for learning is highest where education is the answer to a hunger, and not simply the propagation of a habit. For this reason the very attainment of cultivation by a certain fraction of the Anglican Communion has militated against an adequate training of their children in religion. If high standards of Church School work can once be established among a congregation of mill operatives it is not difficult to maintain them. There is a real ambition, both to learn and to become capable of teaching. Among favored folk both ambitions pale because with the environment of secular culture they appear to have been attained, or even to be superfluous. It is the children of the best-to-do who are the hardest to secure in the Church School, either as

pupils or as teachers. And this difficulty is not due entirely to the preoccupation of a fuller life.

2. Among this same group the impression lingers that religion can be, perhaps ought to be, taught at home. This idea is perhaps an entail due to social traditions, coming from the period when the Church School was a charity school, or else it is a remnant of the habit of education by tutors. But the point is that in secular studies this idea of home training has been passed by and education has been handed over to the school. Indeed such families are the best patrons of the most requiring educational institutions. In fact, however, very few homes are either ordered or equipped so as to teach religion effectively. The family schedule no longer preserves a place for it. The tools for religious teaching are neither present nor known. The *corporate* features which in school life add tremendously to the ambition for study, and to its interest, are perforce lacking. Moreover, parents are seldom sufficiently posted on religious studies to be good teachers, or even to understand what is needed. Too often the insidious modern uncertainty about the validity of religion produces a hesitancy which actually avoids the natural opportunities for religious instruction. The teacher of religion should, of course, be as expert and as convinced of values as the teacher of arithmetic, history, or literature. But this point our Church people of means seldom take into consideration.

3. A strong impression pervades all conditions of men that the essential things of religion are "caught" rather than taught, thereby rendering teaching a matter of minor importance. Association with a strong personality, runs the argument, is the main thing; therefore why press for skill in teaching, or worry about lessons? Such personalities can (supposedly ?) be found everywhere, and the young need only to be exposed to them in order to catch religion. Let us thankfully admit that the underlying motives of religion are so readily "caught." But let us also remember that the opposite motives are likewise catching, and much more likely to be epidemic. Nor is it commonly under-



stood how far practice is distant from mere motive, or how much intelligence skilfully applied is necessary to make practice itself either permanent or intelligent. The average parent is quite unaware of the present pedagogical emphasis upon learning through the experience of doing, or of the time and training which this calls for. If "catching" religion be sufficient we may also dispense with any special training for the ministry. A sufficient reply should be found in our Lord's choice for Himself of the teaching profession, in His specific command, "Go teach," and in the marked emphasis laid in the primitive Christian Church on teaching. It is only folly to stop with crude, undifferentiated religious enthusiasm when we can go on to religious intelligence, cultivated emotions, and wisely directed wills.

4. But an even larger number fail utterly to grasp the *social* training needed for religious living. The ordered educational process, not only in religion but in all other fields, introduces the individual much more effectively to the corporate aspect of life, and its appropriate practices. It brings to the front not merely action, but *interaction*. The Twelve were trained to a corporate sense of religious responsibility, while Nicodemus in his privacy secured only a personal stirring or enlightenment. Nicodemus proved responsive but not effective. It is corporate responsibility in religion which needs inculcation, and which is transmitted to many in the schools of religion, while the atmosphere and tradition of many homes fail entirely to visualize or to promote it. One of our most serious modern calamities in religion is the spiritual individualism of those who enjoy favored environments.

5. The attitude of the clergy is not always calculated to produce or promote an educational consciousness in parish life. Historically speaking, the Church School as an agency was too often "in wrong," as the phrase goes. Its first introduction as a benevolence under lay control, instead of a true function of the Church under clerical direction, seems to have left a lingering malign influence. Even where this is not the case many of the clergy do not frankly face the consequences of committing them-

selves entirely to the educational point of view. They may be unwilling to devote the time and energy necessary to the task, or to oppose the disinclination of the rank and file of the congregation. On the contrary, there are abundant instances where the educational enthusiasm of the rector has quickened and transformed parish life for its lasting good. But such cases are apt to go unheeded. In New England there is at least one striking instance of a colonial parish where the warm and enthusiastic adherence of a rector a hundred years ago to educational ideals just imported from England conferred a century of vigorous life upon a parish which long ago entered the category of a "down town" church. This lasting virility was due in no small measure to the convictions of a single man regarding religious teaching, which a lengthy rectorate enabled him to establish thoroughly.

Even with a disposition to make the School effective, the clergy are hampered and harassed by the uncertainty and unreliability of the instruction which is still almost entirely on the voluntary basis. While the number of paid teachers is very slowly increasing, it is yet insignificant, and the salaried "directors of religious education" still fewer. Vestries do not ordinarily see their way to secure educational salaries. Yet there has been during the last fifteen years a very large increase in the number of schools whose expenses of other sorts are met from the budget of the parish.

6. Naturally the ideals of the clergy are largely dependent upon those put forth in the seminaries. It is curious that our agencies of clerical training should manifest so little faith in the power of educational principles. But in truth the cause of religious education has been worse wounded in the house of these who ought to be its friends than elsewhere, and mainly because the seminaries stand so close to the fountain head of influence. But traditions are mightiest in institutions, and the tradition of the seminaries is for learning, resident in the mind of the cleric, rather than for education as an ideal of parish life. Usually tucked away in a corner of the department of pastoral theology, the seminary treat-

ment of the principles of religious education has been most meager, and almost belittling.

Because the field of learning, even theological learning, is so vast, the amount of time ("hours") in the curriculum devoted to establishing an educational ideal is extremely small. The two maximum exhibits, at this writing, are, in one seminary, 75 hours of required work out of a total of 1,558 hours (*i.e.*, 4.8 per cent.), and in another seminary 45 hours required and 45 elective, or a possible 90 hours out of a total of 1,350 in the course (*i.e.*, 6.6 per cent.). The minimum, where the subject is taught at all, is 20 hours required, with no electives. In a recent conference of representatives of various Episcopal seminaries, called to consider the subject of religious education, it was impossible to carry a resolution calling for 180 hours of required work, and 90 hours elective, which would have constituted a possible total of 20 per cent. of the entire course. Few of the seminaries can afford a professorship devoted exclusively to religious education. It seems likely that we must wait for the expansion of the theological course to cover four years instead of three before adequate attention can be secured for this subject, and such an expansion, considering the present need of clergy in the field, is still many years in the future.

### III. THE MEANS OF PROMOTING CONVICTION

Educational conviction will never be forced upon the clergy by the laity. Historically the process has always run in the opposite direction. Schooling has been promoted by clerical leadership. The movement for public instruction owes its origin to the local churches which established schools before the system of public education began. There is, as we have shown, an appreciable pride in having secular education pursued upon high standards, but reasons have been given above for the failure of this ambition to extend into the religious sphere.

For the fostering of educational conviction in religion we must look to the leadership of the clergy in parochial situations.

Theirs is the moulding of the program of parish life. They have the power to advance or obstruct particular interests. For instance, take the movement for week-day instruction in religion. It has not been easy for clergy to carry parish sentiment with them in favor of week-day hours for religious training of children. Some clergy have accomplished it by their energy, by their previous insistence on educational standards, and by the help of parish loyalty. But the movement for week-day training in religion would have developed much faster than it has if the laity in large numbers were behind it. This is true at least in Anglican situations.

One may look, perhaps, to the leadership of the central agencies in education, both of the diocese and of the general Church. It is true that they usually have very definite programs, and are anxious for their adoption. But there is always a difficulty in fitting these programs directly to the parish. One may not, and for ultimate success should not, wish to go over the head of a rector in establishing a particular interest. The adjustment of any general program to a parochial situation calls for careful consideration and frequently for the expenditure of funds. In education especially we must be patient until the rector really wishes to make this adjustment, and has faith to see it through. If the central program fails of his hearty coöperation, the result is superficiality, and often irritation in addition. Conviction, like electricity, must be carried by good conductors, and a non-conducting rector effectively spoils the transmission.

A course of study especially designed for rectors desiring to generate educational conviction in their parishes should prove useful. For there is a percentage who are minded to pursue such an aim, but are quite uncertain how to go about it. Enthusiasm, of course, is indispensable, and ability for promotion or publicity is a decided asset. But many clergy might assist in producing conviction simply by cultivating the regular assembling of a small group of people actively interested in educational processes. Just a few such people exist in many parishes. But their hope and

enthusiasm grow cold because they are not held together in a group with a definite purpose. Such an organization differs from a parochial board or department of education. It is something less formal but perhaps more vital because the object is not administration but diffusion of a faith.

Persons who have such interests are often, as matter of fact, unmarried. Their detachment perhaps enables them to give time and thought to the subject, or it may even be a compensation for lack of children. But the real objective of educational conviction for the parish should be the conversion of parents to the cause. The parent should be most vitally and most continuously concerned in the religious welfare of children. It is parents, not spinsters or bachelors, who must put through the cause of week-day training in religion. They alone have the legal right to demand coöperation from the public schools. Theirs is the chief spiritual responsibility so far as the laity are concerned. Yet few clergy attempt the cultivation of parental opinion as distinct from that of the parish at large. They fail to visualize parents as an important group.

We return, then, to the matter of conviction on the part of the clergy themselves, such as will result in educational initiative in the parish. And for the production of this we must look to the seminaries. Let us make, therefore, a brief survey of the possibilities in the sphere of the seminary curriculum.

Can there not be spread among the seminaries a new scholastic aim? Namely, the better interpretation of human nature itself.

May it not be that our seminaries, valuable and devoted as they are to the cause of the Church, need a fresh consideration of their own aim? Their primary duty is the training of young men to be competent in the "cure of souls." But after all, what is a soul? Perhaps we have new light upon souls to-day. It is natural for seminaries to hark back to the past. For centuries their chief duty has seemed to be the study of the past. And students there are traditionally students of divinity. But can they become competent in the transmission of divinity unless they

are well equipped with a knowledge of humanity. Is not this, in fact, the inevitable corollary of a religion of the Incarnation? How can we teach a man to improve human nature, which means modifying the human organism, when we do not make him fundamentally acquainted with what that organism is in itself? Are we not far past the day when a soul is conceived to be so separable from human nature that we can deal intelligently or efficiently with the one without a knowledge of the other. And if there is anything which no man may take for granted that he knows it without study, it is human nature.

Could not, and should not, the curriculum of a seminary be organized about the idea of life, both human and divine, instead of being piled together as a department of knowledge? Could not the discipline of theology be centered *biologically* instead of intellectually?

Exactly this has already happened in the theory of elementary schools. To the uninitiated the differences of a modern school may seem but a new variation of the old method of getting the three "Rs" into the heads of recalcitrant youngsters. But in reality a new center has been established for the curriculum, a center related to life and not to subject matter, taking account first of all of the nature of the organism which is under education. Subject matter has no longer the place of a controlling principle, but is regarded only as a storehouse from which is taken whatever may assist the capacities of human nature or help the abilities of the organism to develop themselves. What the organism needs to be made able to accomplish is the deciding factor in making a choice of studies, and not the place which a certain subject may hold in the field of knowledge.

So in the seminary curriculum, which at present remains on the old educational basis, the time must soon come when the controlling principle will be the relation of certain fields of knowledge to the development of human life, individual or social. Religion will be taught not as a traditional practice, or a history, or as merely a series of related facts or ideas, but as a means, more



or less scientifically applied, to the evolution of the spiritual life of mankind. Here is your human being as individual or as society. What is he like, psychologically, socially? You want, for his own best interests, to change him. How are such organisms changed, either separately or *en masse*? How shall the urge be applied to get the best effect? What does history show concerning the effect of the urge? Where did it succeed, where fail, and why? What part has the Bible played, or could it play, and how should it be used? The same questions may be asked concerning liturgy, or concerning church organization. Why has Christian doctrine undergone the developments exhibited in the course of centuries? What effect has it had upon human nature and society? In a recent essay on education ("What Ails Our Youth?" p. 62) Prof. George A. Coe holds up as an ideal "the organization of the whole plan of study about the functions of a man and of society. Finding out what men are doing, what is worth doing, what improvements in society are needed, and how the worthwhile things can be most economically achieved—in short analyzing, criticizing, planning, and experimenting with the vocation of living in all its forms."

It is the "vocation of living" with which theological students are to be made fit to deal, and all the "subjects" of theology must ultimately be so taught that they will be clearly seen as ministering agents to that ideal. This, of course, is the *implication* at present, but the relationship between subject and life is not sufficiently obvious; nor are the fundamental controls and conditions of human nature explained and dwelt upon as they should be. In consequence the student emerges insufficiently conscious of how, for instance, the Bible and Church History are related or to be applied to the origin and development of religion in individuals or in the nation. Courses in Pastoral Care do not convey the genetic understanding of the characteristics, individual and social, of the beings to be cared for. Somewhere in the seminary the understanding of personality should be the supreme aim. Pope's adage, "The greatest study of mankind is man," should be adopted in earnest.

The whole-hearted acceptance by our seminaries of religious education as a discipline able and worthy to stand by itself, not as a mere adjunct to some other department, would tend to cure many of these ills. It would lead naturally to a more *creative* point of view regarding the organization of theological study. For education beyond anything else has the power of bringing to bear upon fields of learning the all-important question of value. It serves to carry into the problems of curriculum, which are very real and profound, the principle proposed by Christ Himself that rank and precedence must be based on service, and service only. Teachers of Apologetics have had to meet this test of service, and this subject, where taught, is perhaps the nearest in conduct to the organizing principle we have described. Pastoral Theology or "ministration" approaches the same basis. But much remains to be done to put other subjects into a biological perspective.

In calling for separate chairs of religious education we are doubtless imposing a financial burden upon the seminaries which they are little able to bear. The way out here seems to lie in the appeal which religious education, properly presented, could make to men of fortune. They might fancy an investment bearing directly on the remaking of human nature. There must be a reason why the remarkable flow of funds to-day into other institutions of learning does not apply also to seminaries. Is it because the laity see this field of instruction as too remote from life? Here then is a chance for several men or women of means to endow chairs for "the better understanding and modification of human nature." It might prove as fruitful an object as the "Peace Plan." In any case we hope it may soon be impossible to repeat the recent statement of Dr. Robert L. Kelly in his survey of the seminaries of the country that "among denominations, those that have the smallest amounts of this new work in religious education are the \*\*\*\*\*s and the Episcopalians."<sup>1</sup>

<sup>1</sup> *Theological Education in America*, by Robert L. Kelly, p. 143.

## PERSONALITY AND THE DEVOTIONAL LIFE

*By* CYRIL HUDSON, St. Alban's, England

The topic is either comparatively simple and straightforward, or quite unmanageably vast. For, obviously, one way of discussing it would be to consider the picture of Jesus Christ given in the gospels, and analyse it from the point of view of the impression He made upon various individuals and classes among His contemporaries: then, bearing in mind that the incarnate life of Christ is the manifestation, in terms of history, of eternal truth, and that He, and the result of His impact upon human personality, are the same yesterday, to-day and forever, to proceed to examine and define the manifold "fruits of the Spirit" of Jesus upon the lives of men and women who are trying to live in fellowship with Him.

This is not quite the plan I propose to follow. I wish, rather, to treat the subject, broadly speaking, from the psychological rather than from the devotional point of view. It is clear that a huge field is opened up for discussion by such an approach, and it would be mere affectation to apologise in advance for leaving untouched some large and important problems.

The concept of Personality is one which figures largely in most of those philosophical systems familiar (however superficially) to thoughtful people at the present day. But at the outset we may notice a somewhat striking fact. Modern philosophy and psychology are largely preoccupied with the problem of Personality: and of psychology—I am not competent to speak with any authority of philosophy—but of recent enquiries in psychology it is broadly true to say that they tend to a mechanical and material rather than to a spiritualistic view of human personality. And yet, the original spur to the investigation of human personality, of which the theories of what is called "The New Psychology"

are the latest expression, came directly from religion, and was the result of purely spiritual interests. It has often been pointed out that Greek philosophy had little or no clear idea of the nature of individual personality. Christianity appeared in an age when this defect in the intellectual apparatus of the world was beginning to be felt—for various reasons, and mainly because of the growing sense of the importance of the individual soul's destiny, due in large part to the influx of Eastern types of religion into the Roman Empire. But, beyond question, it was the spiritual experience of the Christian Church which had most to do with making this vague feeling conscious and definite. The conviction that in the Man Jesus—Jesus as He walked this earth, and Jesus known as a living presence to multitudes of souls long after His physical presence had been removed—in Him, somehow, God Himself was directly at work; the certainty that *God* was in *Christ* reconciling the world unto Himself: this certainty inevitably prompted men to enquire what must be, not only the nature of the Godhead itself, but the nature of man, to be capable of such intimate union with God. The ultimate answers to these questions we know. They are concerned, first, with the ascription of Personality to God. Bishop Temple, quoting Mr. Clement Webb, has recently reminded us that we are not, as Christians, "called upon to go out into the world and persuade men that God is a Person. . . . When we speak of God in personal terms, as we are bound to do, we speak of Him as three Persons. . . . What religion is concerned about is . . . to secure our faith that in the Godhead there is that which can support personal relationship with us when we come into fellowship with God."

The other direction in which men's minds were guided by the spiritual experience of Christians was concerned with human personality. For our present purpose it is interesting to notice that, whereas reflection on the nature of God was, comparatively soon, crystallised in the dogma of the Trinity, similar reflection as to the nature of man has not yet reached its term. There is no complete authoritative Christian doctrine of human personality. We are, indeed, committed to the belief that man needs redemption, and that his soul is capable of union with God: but the modern

student is not bound by the psychology of S. Paul, or S. Augustine, or S. Thomas. Nor is there a Catholic dogma of Grace.

It follows, therefore, that we can approach the generally agreed conclusions of modern psychologists with unprejudiced minds. These conclusions are in their broad outlines probably familiar to the reader; I need do no more than call attention to two or three points which seem particularly relevant to the subject before us.<sup>1</sup>

The hypothetical picture of the structure of the human *psyche* suggested by recent psychological research comprises three regions: Consciousness, Foreconscious, and Unconscious. It is to the great and largely unrecognised importance of the third region, the Unconscious, that our attention is being chiefly directed. I may remind the reader that the Unconscious is in the first place the home—in the sense of being the source whence their operation springs—of the instincts, those innate dispositions always to behave in certain ways in the face of certain stimuli, dispositions which we inherit from our remote ancestry and which we share with the rest of the animal world, each of them accompanied by its own specific “affect” or emotion. The Unconscious, again, is the happy-hunting-ground of phantasy, in which we indulge, in dreams and “day-dreams,” the non-moral and egoistical desires, not merely of our own childhood but of the childhood of the race. Such is the Unconscious of every one of us—the individual’s equivalent of the race’s past, archaic, primordial, undisciplined, non-moral. And yet, the soul is a *unity*: Consciousness, Foreconscious, and Unconscious constitute one mind, not three; and our Unconscious is vitally, though not obviously, related to our surface mental make-up.

Now, the development of character and personality depends on the formation, through the contact of environment and experience with the inherent energy and “drive” of the instincts, of mental *systems* of various kinds. The instincts may be variously classified, but they are all related to one (or more) of three fac-

<sup>1</sup> For a fuller discussion I may perhaps be allowed to refer to my *Recent Psychology and the Christian Religion: Some Points of Contact and Divergence* (Doran, 1923).

tors—the Self, the Group or “Herd,” and Sex: and the dominating interests, opinions and activities of any individual’s life may be seen to be grouped round and based upon these three factors. It is clear, however, that mental systems based on the instincts may be infinitely various in number and character, and may also be mutually incompatible, in which case a situation of acute mental *conflict* is produced. The supreme contribution to the study of the mind made by Sigmund Freud has been to show that the most frequently-employed mechanism for the solution of such conflicts is the unwitting repression of one of its factors to the Unconscious region. So banished from consciousness, one of two things happens to it. The instinctive energy at the root of the repressed factor either becomes freed, as it were, and available for some other instinct, or for another form of the same instinct (this is what *ought* to happen); *or* it remains attached to the idea, or emotion, or whatever it is, that has been repressed, and the whole “complex” continues to enjoy an active, subterranean existence of its own, beyond the ken or control of consciousness, but affecting the individual’s conscious life and character in unrecognized and unsuspected ways.

Several important principles are involved in all this: I will only call attention to one. The psychic energy attaching to any one of the primary instincts may be used in other ways than those directly and specifically connected with that instinct. Thus, the sex instinct may be “sublimated” (to use the technical term) and expressed, indirectly instead of directly, in creative work of an intellectual, or artistic, or religious character: the combative instinct may be made to serve in the battle against the forces of evil as well as in actual fisticuffs: the acquisitive instinct is at work in the stamp-collector as well as in the kleptomaniac. I need not enlarge upon the immense importance of this principle in religion. From one point of view, the devotional life may be described as the highest kind of sublimation.

The growth of character and personality is the result of the formation of mental systems through the interaction of experi-



ence and instinctive energy. To these systems psychologists give the name of *Sentiments*, or, when they are of a morbid or pathological kind, complexes. Dr. McDougall defines a sentiment as "an acquired conative trend" (note the word "acquired"): Mr. Thouless calls it "a mental disposition to experience certain emotions when the object of the sentiment is in certain situations." A sentiment is, therefore, a system of emotional states centred round an object: this object may, of course, be a person, or a thing, or an idea, or a combination of these—another sentiment, for example. In the development of the sentiments the chief factors are those of environment and the infinitely complex modifications of behaviour which environment involves. And the most important sentiment—the one which influences and to a great extent controls the rest—is that of Self-Regard, the system of ideas which the individual comes to hold about his own nature, his worth, his capabilities, his destiny. This sentiment of the Self is of extraordinary potency, since all experience tends to be incorporated in it and to extend it in one direction or another. Finally, the factors which exercise the most profound influences on our sentiment of Self-Regard are our personal relationships. The most dominating influence in the formation of character is the desire, not always consciously formulated, to stand well in the eyes of those with whom we have most to do, or would wish to have to do. It is by contagion and suggestion that our moral selves are formed.

The ethical teaching of Christ may from one point of view be summed up by saying that He inculcated the formation of a new *sentiment*—that of Love—as the basis of right conduct, substituting it for the particular injunctions and prohibitions of Law. And the object round which this sentiment of Love is to centre is Himself, the historic Christ for ever living and loving. The Christ-sentiment is to be developed and organised through the contact and interaction of a man's impulses and emotions and desires with the ascended and glorified Jesus Who is with us all the days, even unto the end of the world.

The basis of the Christ-sentiment, that is to say, is in the supernatural order. It is of great importance that we should recognise this. In his lately-published *Outline of Psychology*, Dr. McDougall writes:

"As a child becomes acquainted with literature and art, his range and choice of models for (forming the sentiment of) admiration are vastly increased, and he may find his moral hero in some legendary or historical personality, in Socrates or Jesus, S. Francis of Assisi or Robert the Bruce, Washington or Lincoln, or Florence Nightingale, Buffalo Bill or Jack Kelly."

Clearly, if the Christian view of the meaning and significance of Christ's Person is, even approximately and on the whole, justified, the Christ-sentiment is, essentially, a different thing from a Socrates-sentiment, or a Florence Nightingale-sentiment, or a Buffalo Bill-sentiment. For it is the actual contact of two personalities, the interpenetration of the human *psyche* by the living and ascended Christ—a relationship initiated and maintained by the Holy Spirit. It seems hardly necessary to emphasize the immensely greater dynamic force which the Christ-sentiment must, even in theory, be supposed to possess, if the Christian view of its essential character be true, than if it is in any sense comparable to a "Buffalo Bill-sentiment."

We are beyond the province of psychology here. Its categories fail us, save as aids to describing spiritual processes, when we are thinking or speaking of man's supernatural end, and the supernatural means at his disposal for attaining it. The Gospel begins where psychology leaves off; for it tells us that man is meant to live, and may live, here and now, at a higher level than that of human nature at its highest. "I am come," said our Lord, "that they might have more abundant life"—the supernatural, transcendent life which He Himself shares with the Father, which is the very principle of the Godhead Itself. "Eternal life" is life lived in fellowship with God: it is, as it were, the climax of a progression—animal life, self-conscious (or human) life, eternal life.

Psychology is at this moment, probably, the science to which

those concerned with the problems of religion are paying most attention. This is as it should be: Psychology is a science of the soul. But it is of quite vital importance that we should recognise the limitations of psychology. It investigates and describes the soul's activities: it *explains* nothing whatever. It answers the question How, not the question Why. And though, as I have said, its discoveries as to the nature of the mind may be of great value, for example to the clergy in guiding them in their dealings with souls, we must remember that it is from religion, not from psychology, that the dynamic force comes. Consider, for example, what is called the "devotional life." The devotional life means the *devoted* life; the life surrendered and given away. The fulness of human personality is eternal life. And the way to eternal life, to full personality, is the way of surrender and sacrifice, and it is only completed through death. It follows, then, that eternal life in this world is a foretaste only of what it will one day become; or, in other words, that human personality can never be perfected here; its fulfilment is the Beatific Vision. This new, "eternal" life is Christ's gift to mankind. Man may accept it or reject it; but only if he accepts it is he on the road to the true goal of human personality. "If any man be in Christ he is a new creature."

It is possible to describe this personal relationship to Christ from the point of view, as it were, of either party; from the side of Grace, or of Faith. Faith's share in its maintenance is what we normally refer to, I suppose, when we speak of the "devotional life"—man's response to God—the life of prayer and communion and the battle against sin. It is here, of course, that we may avail ourselves of what the psychologists have to tell us about the workings of the soul. Let me very briefly refer to one or two points in which I think they can help us: it will be understood that I am selecting from a very large field.

A slight acquaintance with psychology is enough to show us that the number of people whose conduct is based upon strictly logical and rational processes of thought is very small. The

power of "directed thinking" is a relatively late product of evolution, and it ought not to surprise us that there are large numbers of people whose powers in this direction are limited, and that even the higher intellectual types shew marked traces of the *alogical* and undirected thinking characteristic of primitive peoples and of the individual Unconscious. This undirected thinking is extraordinarily responsive to suggestion. It is clear that we have in this fact an immense power for good or ill. And the point to insist upon in regard to suggestion—heterosuggestion or auto-suggestion—is, not that it works independently of any adequate rational basis, though that is true, but that the suggestions we make, to others or to ourselves, should be *true*; that they should be, so far as we can ensure it, the result of directed, not of undirected thinking, and capable of rational defence. It is no less important that we should acquaint ourselves with the psychological conditions in which suggestion works most fruitfully and certainly. There is at the present time so large a body of literature dealing with this point that I need not discuss it here. Miss Evelyn Underhill, summarising the teaching of Baudouin and others, mentions quiescence, attention, and emotional interest as the ideal components of the state in which a suggestion is most likely to be accepted and realised by the Unconscious.

Considerations of space forbid me to do more than point out that it is the "undirected" character of unconscious mental processes that is responsible for the universal potency of symbolism, and to suggest, as a fruitful field of research, the consideration of sacraments and similar phenomena from this point of view. A discussion of this topic would lead us too far afield: but we should be brought again, I think, to the conclusion that what matters most is that the "cults" we encourage, like the suggestions we make, should be, judged by the standard of calm, conscious and deliberate reason, *true*. Our own devotional life, and our evangelism, must be built on the foundation of a sound theology. In the end of the day, nothing can compensate for that. This thought may remind us, too, that our increasing knowledge

of the vast importance and influence of those infra-conscious levels of the mind with which current psychology is largely concerned must not blind us to the central place which, in Christianity—though not in some other religions, ancient and modern—consciousness itself holds. As Scott-Holland said, in words written in 1907, which are as fresh and up-to-date to-day as if they had been written to-day—so astonishing was his gift for divining, just ahead of Science herself, precisely in which direction Science was moving!—

"Our Christianity is not in the least afraid to acknowledge how deep our roots go down into the hidden soil of the underworld. But none of this avails to conceal the compensating truth, which is, that, small as is the space which consciousness illumines, nevertheless in that illuminated spot lies the key to our whole position. There, in it, is laid out the arena in which the spiritual battle is lost or won. . . . It is on the supreme importance of consciousness that the faith of Jesus Christ lays all its emphasis."

One final point—again no more than a hint for further study. One of the most hotly-debated problems at the present time is that of the unity of personality. It is suggested that our belief in this is rudely shaken by the records of modern mental pathology: certain classical cases, indeed—such, for example, as Dr. Morton Prince's "Miss Beauchamp"—being generally referred to as types of "multiple personality." But, in the first place, it does not seem by any means certain that even in such extreme cases of dissociation as this the facts imperatively demand that we should recognise two *co-existent*—as distinct from *alternating*—consciousnesses. And, secondly, the *cure* of these cases consists of *reassociation*, and depends absolutely on the assumption, by the physician, that the personality of the patient is in fact a unity, which has been broken but can be restored. The so-called "personality" which is (at any stage) submerged is a potential part of the *whole* personality: and the whole is one.

## SIDELIGHTS ON THE LIFE OF AN EGYPTIAN WORKING MAN IN THE DAYS OF JESUS OF NAZARETH

By A. HAIRE FORSTER, Western Theological Seminary, Chicago

In recent years numerous letters, census returns, wills, receipts, contracts dated in the first centuries of the Christian era have been found in the Egyptian sand. These were written on papyrus, a paper made from the Nile reeds, and although many are like the Irishman's coat, mostly fresh air, there are hundreds which can be read to-day with comparative ease. They are of course in Greek, the *lingua franca* of the period.

More than twenty documents have been discovered at Oxyrynchus, a city of Middle Egypt situated west of the Nile, which deal with the affairs of one man, a weaver called Tryphon who lived in the days of Jesus of Nazareth. He was in fact born in the year 8 A.D., as we learn from a census return of his grandfather's household. From these documents it is possible to reconstruct the short and simple annals of the poor weaver.

Tryphon was not a beauty; he is described in a deed of sale of a house as being of middle height, honey colored—most of the papyri characters are honey colored—with a long face and a slight squint.

Many reasons for the decline and fall of the Roman Empire have been proposed, but the story of Tryphon suggests one more. The Romans did not tax intelligently. Weaving is a harmless, necessary trade but weavers had to pay a tax for the privilege of carrying it on. Tryphon at the age of fourteen pays seven and a half drachmæ as his trade tax and later on the more usual tax of thirty-six drachmæ per annum. A drachma was about a franc, though its purchasing power in those days would of course be a great deal more. Tryphon paid three other taxes: a poll tax of



twelve drachmæ, a pig tax which was usually two drachmæ odd and a dyke tax of six drachmæ and four obols, probably paid in lieu of service on the embankment. In the early period of his life Tryphon lived in Race Course Place.

When Tryphon was twenty-nine, he made a trial marriage with a woman named Saræus, who brought him a dowry of forty drachmæ, a robe worth twelve drachmæ and gold earrings worth twenty drachmæ. By an agreement drawn up in May, 37 A.D., this dowry is to be returned in five months if Saræus does not suit, and if she is then pregnant, Tryphon will give alimony at the time of separation.

It need not be inferred from this contract that trial marriages were common in Roman Egypt. There was a reason in Tryphon's case. Dr. Johnson has defined a second marriage as a triumph of hope over experience and Tryphon had been married before to his hurt. In July of the year of his experiment with Saræus, he petitions the Strategos or District-Magistrate, Sotas, because of an assault on his wife by a woman Demetrous and her mother, his wife being pregnant at the time. Demetrous was the bride of his youth but she had left him, and worse than that had carried away with her some of his property—although, as he says in an earlier petition, he had provided for her in a manner exceeding his resources. This earlier petition has been translated by Grenfell and Hunt (*Oxyrhynchus Papyri*) as follows:

"To Alexandrus, strategus, from Tryphon, son of Dionysius of the city of Oxyrhynchus. I married Demetrous, daughter of Heraclides, and I for my part provided for my wife in a manner that exceeded my resources. But she became dissatisfied with our union, and finally left the house carrying off property belonging to me, a list of which is added below. This petition is without prejudice to the other claims which I have or may have against her. The stolen articles are: a . . . worth 40 drachmæ. . . ."

The list of stolen property has disappeared.

Possibly her mother prompted Demetrous to desert Tryphon as she certainly aided her in the assault on Saræus a few years later. Constant jokes at their expense throughout the centuries have undoubtedly improved mothers-in-law but Demetrous'

mother seems to have been one of the conventional type. Tryphon is by this time distrustful of women, and even when he lends his own mother Thamounion sixteen drachmæ, he will take no chances; he gets a receipt in legal form, stating the penalties for non-payment at the date agreed upon. His father seems to have died while Tryphon was comparatively young and his mother had moved from Race Course Place to live in Tegmenouthis Place. He had two younger brothers, one of whom, Thoonis, left his home town at some unknown date and it is noticeable that the mother has to inform the authorities of this removal under oath. The Roman Government kept more than a fatherly eye on its subjects; they must not stray away from the fold where they may be taxed at leisure. The Government encouraged domesticity. Another brother, Onnophris, became a weaver and was apprenticed by Tryphon and his mother to another weaver. It is not clear why Tryphon did not teach his brother himself but the apprenticeship took place in the midst of his matrimonial ventures and this may account for his action.

The trial marriage apparently proved successful; perhaps Demetrous' murderous assault was the deciding factor. At any rate for nearly thirty years Tryphon and Saræus are found living together; six years after the first contract, Saræus for some unknown reason received her dowry back, the forty drachmæ, the robe, and the gold earrings.

A son Apion was born about 46 A.D. and soon after Saræus took a foundling to nurse for four staters per annum—a stater was equal to four drachmæ. This foundling died and its owner seized Saræus' own child, thinking it was the foundling. Saræus recovered the boy in a surprise attack and the owner of the foundling brought her before the Strategos. The Roman magistrates of the papyri sustain their historic reputation for even-handed justice and sometimes even wisdom. The Strategos thought of something which is not mentioned in the Judgment of Solomon. He noticed that the child resembled Saræus and accordingly gave judgment in her favor though she must refund

the money or part of it which she had received for the care of the deceased foundling. In another later case, a doctor claims exemption from some public service on the grounds of his profession and complains that even men whom he had treated have assigned the burden upon him. The magistrate acutely observes that perhaps that is just why they have turned against him, and demands that he give the formula for mummification in proof of his being a duly qualified doctor. Two or three years after this foundling case, Tryphon and Saræus were again assaulted by a woman and others but details are lacking and we cannot tell whether Demetrous was once more on the war path.

In 52, a son Thoonis, called after Tryphon's vanished brother, was born and in the same year Tryphon got exemption from military service on the grounds of defective eyesight. What did the army want with a married man forty-four years old in the year 52? Possibly the question of the Sudan was urgent just then. Nero not long afterwards wished to annex it. (The English Labor Party are missing their opportunity in not calling Premier Baldwin a second Nero.)

Tryphon was evidently entirely dependent on his earnings as a weaver for his living. His wife Saræus had no fortune (her dowry was unusually small) and he certainly made nothing by his first marriage with Demetrous. But he seems to be fairly prosperous in middle life. At the age of forty-six he buys a loom for twenty drachmæ and the next year he buys half a three-storied house for thirty-two talents of copper. This house is next his mother's dwelling in Tegmenouthis place. Tryphon has now some small children and the propinquity of a grandmother is no doubt useful. On this house he pays a sales' tax of one tenth the purchase price. The following year he lent a man called Dioscorus fifty-two drachmæ for three months and has to ask his friend Ammonas to try and recover the debt for him. His note to Ammonas is as follows:

"Tryphon to his dear friend Ammonas, also called Macer, greeting. If you can, please worry Dioscorus and exact from him his bond. If he gives you the

money, give him a receipt, and if you find a safe person give him the money to bring to me. My salutations to all your household. Be strong."

These transactions seem to have been a strain on his financial resources, for in the year 59 when he is 51 years old he is borrowing money: 160 drachmæ from Antiphanes, which however he repays the same year, and 314 drachmæ on the joint security of himself, his wife and his brother Onnophris. Tryphon's last appearance in the papyri documents is seven years later in 66 A.D., when he is 58. In that year he apprentices his 14-year-old son Thoonis to Ptolemæus, a weaver, for one year. Tryphon is to provide food and clothing for the boy but Ptolemæus guarantees to pay five drachmæ a month for Thoonis' food and twelve drachmæ at the end of the year for his clothing.

Neither Tryphon nor Saræus could write. The records which have been found of them do not suggest a life of liberty and the pursuit of happiness, but there are traces of that patience and honesty and family loyalty which so often characterise the lives of the completely illiterate.

## THE CHALCEDONIAN DECREE AS AN INTERPRETATION OF OUR LORD'S PERSON

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It seems to be widely taken for granted at the present day that modern religious thought has definitely departed from the position laid down by the Council of Chalcedon (A.D. 451) as to our Lord's "one Person" and "two natures." The movement known as Modernism has manifested itself as a revolt not only against the authority of certain New Testament writings, but also against what is called the "Greek" view of the world as held by the Fathers and theologians of the Church at the period of the great General Councils. It is held in many quarters that the doctrine of Christ as the eternal Logos or personal Word of God must be abandoned by modern Christian thought; at least, that it can no longer be maintained as an essential part of Christian teaching. Ultimately this criticism is based upon a repudiation of any necessary and eternal distinction as existing between the nature of the creature and that of the Creator—between the Being of God and the being of man. In the interest of the Divine immanence the Divine transcendence is denied or set aside; because God is "in all things," therefore He is not to be thought of as "over all things from the beginning." Any action or manifestation of the Divine Being as "supernatural" or "miraculous"—as, for example, in the case of our Lord's entrance into the conditions of human existence by a Virgin Birth—or, again, as in the case of a bodily resurrection from the dead—must be repudiated; at least must be regarded as doubtful, or at any rate as wholly non-essential, so far as our faith is concerned. Our Lord's earthly life and activity are to be interpreted purely in terms of human personality and of human experience. The humanitarian conception of our Lord's Person and redemptive work

is bound up with a naturalistic interpretation of the world and of human history. In opposition to this powerful current of present-day thought, the doctrine laid down at Chalcedon interposes itself as a bulwark, and against this dogma of the Church the waves of criticism beat ceaselessly, with no little "sound and foam." The Chalcedonian decree witnesses to the metaphysical distinction between the nature of God and the nature of man; affirming that in Christ are to be recognized two whole and perfect natures; that is to say, the human and the Divine. It is not the unity of our Lord's Person that is called in question to-day; it is the distinction of His natures that is impugned.

In all our thinking about the God-Man in whom the Eternal has manifested Himself and has come into personal relations with men, the necessary postulate is and must be that the total Christ transcends our finite, human experience. Into the experience and consciousness of the human Jesus we can enter, even as He has entered into ours. We can share with Him that which is His, as He has made that which is ours, His own. But together with that human consciousness of His—linked up with it by the subtle and indissoluble bond of personality—there exists and must be recognized a consciousness that is transcendent and Divine. In recognizing this, we do homage to that which is beyond and above our finite experience; we worship the Holy One of God. Through the revelation of the Son, we may come to know the Father; it is the Father alone who knoweth or can know the Son (St. Matt. 11:27; St. Luke 10:22).

As a parallel to the humanitarian revolt against the Catholic conception of our Lord's Person, we may cite the recently-broached doctrine of "relativity" as taught by Einstein. As Einstein's doctrine has meant a scientific revolt against the Newtonian theory of gravitation, so, in religion, the critical thought of the present day sets aside the authoritative doctrine of the Church. But if, as Professor See maintains, the Einstein theory is vitiated and discredited as thoroughly unsound, on account of radical and essential error in the mathematical calculations upon



which it is based, may it not also be true that the anti-supernaturalism of the present day is no less unsound and unworthy of confidence? One thing is certain: those who deny or impugn the doctrine that Christ is the eternal Word or Son of God, who in the fulness of time became Man, and lived and wrought upon this earth—find themselves in direct opposition to the consentient witness of the theologians of the New Testament—St. Paul, St. John and the author of the Epistle to the Hebrews. The dogma of the Church Catholic has its foundations in the undoubted teaching of the great New Testament Epistles and of the Fourth Gospel. Of this, there can be no manner of doubt. The only question is: Is this dogma of the Church a successful and trustworthy interpretation of the facts and of the teaching concerning our Lord which is set forth in the pages of the New Testament? It goes without question that to the explication of these evangelical facts and teachings the resources of Greek logic have been brought by those Fathers and theologians of the Church through whose instrumentality the decree of Chalcedon was framed. Is the result of their work still acceptable to us to-day? does it commend itself to sound judgment as at any rate self-consistent and harmonious throughout? If it does, then we need give ourselves no special concern as to the alleged claims of "the modern mind" in this connection. To this inquiry, then, we shall now address ourselves.

The theological movement which had already been going on in the Church for two centuries had prepared the way for what was to be done at Chalcedon, by developing and providing certain terms and a certain intellectual framework within which, or according to which, the truth concerning our Lord's Person was to be expressed. Of chief significance and importance among these are the terms which have immediate reference to *personality*—to wit, "hypostasis" (= personal "substance" or "subsistence") and the closely-related forms "persona" and "prosôpon," both of which are represented by our English word "person." Inasmuch as these terms had already become current

coin of theologians for two generations before the Council of Chalcedon met, it becomes important that we give some attention to their use by such representative theological minds as Athanasius, Basil and the two Gregories—of whom the last three are usually spoken of as the “Cappadocians.” It will be convenient to take as our guide—though not altogether as our authoritative standard of reference—the definition of “hypostasis,” in its relation to “ousia” (being), which is laid down by Dr. Adolf Harnack, and is based upon what Harnack finds to be the usage in respect to these terms by the Cappadocian theologians. “Prosôpon” (person) will also claim our attention in this connection.

In order adequately to understand and do justice to the formula of Chalcedon, we need first of all to recognize that the theological terms in question were used by men who were the “scientific” thinkers of their day; men who brought all the resources of Greek logic to bear upon the facts of the Christian faith—in this instance, upon the fact of the Incarnation. We shall have to recognize—as we shall find these theologians recognizing, more or less clearly—not only a concrete, but also an abstract (or relatively abstract) significance, both in the factors of the problem objectively presented, and in the terms in which these factors found expression. The chief terms in this connection are four; namely, “hypostasis,” “persona” (“*prosôpon*”), “nature” (*physis*) and “characteristic quality” (*idiotês, proprietas*). The catholicity of the formula is seen in the fact that it does not merely present for our acceptance a single one of two alternatives, but embraces two antitheses within a single statement. It is not a case of *either-or*, but a case of *both-and*. Christ is not *either* God or Man; He is at one and the same time God and Man. But what the Chalcedonian doctrine implies will become clearly manifest only upon a careful analysis of the formula itself, both in its Greek and Latin forms.

To repeat: The comprehensiveness of the Chalcedonian formula, as well as its permanent value are the outcome of the effort made by those who framed it to do justice to all factors in

the problem. The fortunate—rather we should say, the Providential circumstance was this: that the Eastern and Western theologians who had part in the framing of the Decree approached the problem from two relatively distinct viewpoints. To the Westerns, the two “natures” (or “substances” as St. Leo calls them) in Christ were envisaged as concrete realities; the “personality,” or centre of unity, was more abstract. To the Greeks, on the other hand, the concrete reality was the Divine “hypostasis” of the Word Incarnate; the *humanity*—the *human* mind, soul and spirit of our Lord, as well as His physical body—tended to be conceived of or envisaged *in toto* as abstract “characteristic” (*idiotês*), *i.e.*, as an attribute inhering in the Divine Logos. Concretely, the Greek orthodox Fathers tended to think of the *one* incarnate nature of the Divine Son. They held fast to the Cyrillian formula—“one incarnate nature of the Word.” The distinctive contribution which Western thought was to make to the theology of the Incarnation already lay implied, though not as yet clearly expressed, in the distinction (foreign to Greek theological usage) between *substantia* and *persona*. This distinction, already long since drawn by Tertullian in his theology of the Trinity, finally established itself and became current throughout the Western Church by means of the Symbol known as the “Athanasian” Creed.<sup>1</sup> It was through this distinction that the way was being prepared for a new interpretation of “persona”—an interpretation which should be in terms of consciousness rather than in terms of “substance”; in other words, should be psychological. But the metaphysical or “hypostatic” interpretation of “persona” still persisted; has indeed persisted down to the present time. As a matter of fact, we cannot entirely get away from it. For if “personality” be an actual factor in con-

<sup>1</sup> It is instructive in this connection to compare the language of the four different Greek versions of the Symbolum Quicunque, with particular reference to their use of the terms *hypostasis*, *ousia*, *physis*, and *prosôpon*, not only in the Trinitarian section of the Creed, but also in the second part, which deals with the Incarnation. These versions are to be found at the end of the fourth volume of St. Athanasius' writings, in Migne's *Patrologia (Patrum Græcorum)*.

sciousness, it must possess reality—*i.e.*, substantiality, even though in this particular connection it be technically set over against that antithetic factor or “motive” which is called “substance.” In other words, in the theology of consciousness, Divine and human, “substance” as well as “person” has received a more restricted and (so to speak) abstract meaning.<sup>2</sup>

The Chalcedonian conception of the Person of Christ may perhaps be set in a clearer light by a comparison drawn from the field of photography. In the preparation of a picture for the stereoscope two photographs of the object to be represented are taken, from two different points of view. This is in order to preserve that impression of *depth*—of the third dimension—which we receive through binocular vision—*i.e.*, through looking at an object with *two* eyes. The object in itself is the same; the impression received is that of a unit; but in that single impression two distinct pictures are blended. So in reference to the Person of Christ; the Greek theologians viewed Him from the Divine standpoint, as the eternal Word—the God-Logos who had become incarnate. By taking our nature upon Him—by clothing Himself in our flesh—the eternal Son had made our manhood an attribute of His Godhead; an instrument or organ by which that Godhead could manifest itself in a human environment and under human conditions. The Western theologians, on the other hand, took a somewhat different point of view. To them, the two natures in Christ—the Divine and the human—seemed, as it were, to balance each other. They found their unity in the one “personality” which seemed equally to belong to both. In other words, the “persona”—the centre of consciousness—tended to be thought of as more abstract, while the human *nature* (as well as the Divine) remained in its full concreteness. Thus the way was being prepared for a new inter-

<sup>2</sup> See for a fuller discussion of “substance” and “person” in this connection those chapters in my “Spirit and Personality” which deal with the theology of the Trinity and of the Incarnation (Chs. III and IV) and also an article entitled “Psychology and the Divine Personality” in the *American Church Monthly*, March, 1924.

pretation of the concept of "personality"—an interpretation which should no longer express itself primarily in terms of "substance." The Greeks, on the other hand, to return to them, conceived of the unity of the Word Incarnate in terms of *substance*—it was a *hypostatic* union. The Logos—the eternal Son of God—was envisaged in the concreteness of His Divine nature; while the humanity was thought of as a more or less abstract "quality" or characteristic, inhering in that Divine Hypostasis—i.e., in the personal subsistence of the eternal Son. Thus, while St. Leo (from the Western viewpoint) speaks of the two "natures" in our Lord as two "substances,"<sup>3</sup> the Greeks connect "substance" rather with our Lord's one *person* (*prosôpon*); thus making the "person" concrete, and the (human) "nature" relatively abstract. The union of two relatively distinct viewpoints becomes evident when we consider closely the wording of the Decree itself: "Following the holy fathers, we have all learned to acknowledge with one consent . . . one and the same Christ—Son, Lord, Only-Begotten; recognized as in two natures, without confusion, without change, without separation, without division; the difference of the natures in no wise being removed on account of the union, but rather, the peculiar characteristic (*idiotês, proprietas*) of each nature being preserved, and concurring into one person and one hypostasis"—*eis hen prosôpon kai mian hypostasin suntrechousês* (Lat.—*in unam personam atque subsistentiam*); "not parted or divided into two 'prosopa,' but one and the same Son and Only-Begotten, (the) God-Logos, (the) Lord Jesus Christ."<sup>4</sup>

The intellectual strength and convincingness of this representation of the one Person of our Lord, as existing in His two natures, lies in its *depth*—in the fact that two distinct viewpoints, each of them equally valid and important, are embraced therein. It may be said, and it is being said in many different quarters to-day, that this representation does not speak to the thought of

<sup>3</sup> Ep. ad Flavian, 3: "The distinction of both natures and substances was preserved, and both met in one Person."

<sup>4</sup> Hahn, *Symbole der alten Kirche*, pp. 166-168.

the present time. But, on the other hand, it does not appear that "modern" thought has as yet done anything to destroy its intellectual and metaphysical validity. Is it not true that our modern thought and apprehension of God has been growing dim—"the world is too much with us, late and soon"—and that we need just this safeguard and check of the historic doctrine of the Church to guard us against the ever-growing humanitarianism and naturalism of the age in which we live? Or are we preparing to go the length of those who deny altogether the fact that our Lord Jesus Christ is indeed that Divine Logos—that eternal Son—who, first "existing in the form of God," afterward "took upon him the form of a servant." But if, as I said before, we are prepared to go that length, we shall not only throw overboard what General Councils of the Church Catholic have laid down, but shall have to repudiate the teaching of St. Paul, of St. John and of the Epistle to the Hebrews, not to speak of other parts of the New Testament. For simple souls it is indeed sufficient to believe in our Lord Jesus Christ—Son of God and Son of Man—without raising any question as to intellectual distinctions and the dogmatic decisions of General Councils. But, on the other hand, if there *is* such a thing as theology—*i.e.*, the scientific coördination and interpretation of the Gospel facts—then we shall find the Catholic Creeds of the Church, as well as the doctrine of our Lord's Incarnation (as embodied in the formula of Chalcedon) a sound and an indispensable foundation for our intellectual apprehension of our Lord Jesus Christ. This teaching is just as necessary for us to-day as it was for the men of the early Christian centuries.

And now let us consider the meaning of our theological terms somewhat more narrowly, particularly of the term "hypostasis" in its relation to "ousia" (being), and also of "prosôpon" (*persona*); with special reference to the usage which we find in the "Cappadocian" theologians, Basil and the two Gregories. Dr. Harnack's definition shall give direction to our inquiry.



*Harnack on the Meaning of "Ousia" and "Hypostasis."*—The definition of *ousia* and *hypostasis* given by the historian and critic Dr. Adolf von Harnack carries with it the authority of its distinguished author. It is (tentatively) adopted by R. L. Ottley<sup>5</sup> (though without acknowledgment of the source) and no doubt has become more or less current in theological circles in the English-speaking world. Although Harnack is referring particularly to the meaning which these terms bear in the theology of the "Cappadocians," at the same time his statement obviously has a direct bearing upon the theology of the Incarnation as this was formulated at Chalcedon two generations later. It therefore becomes necessary that we consider it in our present inquiry. Harnack's words are as follows: "By creating a firm terminology, they" (*i.e.*, the "Cappadocians," with whom Harnack here associates Apollinarius of Laodicea) "succeeded at the same time in producing apparently clear formulas. '*Ousia*' now received the middle sense between the abstract idea of 'being' and the concrete idea of 'individual being'; so, however, that it very strongly inclined to the former. '*Hypostasis*' received the middle sense between 'person' and 'attribute' (= 'accident,' *i.e.*, 'modality') in such a way, however, that the conception of 'person' was the stronger. '*Prosôpon*,' since it sounded Sabellian-like, was avoided, but not rejected."<sup>6</sup>

Perhaps the best way to evaluate Dr. Harnack's statement is to include within our survey the whole theological development which had its *terminus a quo* in the Nicene Creed and the theology of Athanasius, and its *terminus ad quem* in John of Damascus' *Exposition of the Orthodox Faith*. In this development, moreover, the formula of Chalcedon bears a most important part. In order rightly to estimate the teaching of the "Cappadocians," we may not consider it in isolation, but in its concrete historical and theological setting. By this method alone can we arrive at satisfactory results and reach a conclusion which shall be at once

<sup>5</sup> *Doctrine of the Incarnation*, Vol. II, pp. 42, 43.

<sup>6</sup> *Outlines of the History of Dogma*, p. 260.

sound and convincing. As on the religious side we must find our point of departure in the revelation concerning our Lord which is set forth in the pages of the New Testament, so, on the scientific side, we go back, with the Greek Fathers and theologians, to their intellectual master, Aristotle.

In the logic of Aristotle, among the categories of thought, "being" (essence) holds the first place; it is "the queen of the categories." But first of all we have to distinguish between the "primary" and "secondary" meanings of "ousia" (= "essence," "being"). "Ousia" is either individual or generic. Of these significations, the first (*protê ousia*) is concrete; the second (*deutera ousia*) is abstract—indicating the class or species. "Man"—the *genus homo*—is *deutera ousia*; while the individual John or Henry is a *protê ousia*. Now, in so far as the term "ousia" is applied by the Cappadocians to the three Persons of the Holy Trinity, it is in the sense of the second; it indicates that Godhead (*Theotês*) which each Member of the Trinity shares with the other Two. As regards the several "Persons"—the Father, the Son and the Holy Ghost—envisaged as existing side by side (so to speak) and apart from all thought of subordination of one to the other—the term "ousia" (being) is applied in the generic rather than in the individual sense. That is to say: Father, Son and Holy Spirit are not spoken of as three "essences" (*ousiai*) but as three "Hypostases"; *i.e.*, three Individuals who share in the one Godhead (*Theotês*). On the other hand, in the later usage of John of Damascus, "ousia" means *protê ousia*—individual Being, and indicates the Godhead as the one concrete Divine Essence, contemplated as existing in a three-fold mode; to wit, as "unbegotten" (underived), as "begotten" and as "proceeding." I think we shall always find that what "ousia" means in any given connection depends upon what "hypostasis" means in the same connection; the two terms are complementary the one to the other. In a later article<sup>7</sup> we shall see the term "hypostasis" in the gradual course of theological

<sup>7</sup> "John of Damascus and Catholic Theology."

development trending from the concrete to the abstract. Originally, "hypostasis" conveyed the thought of individual, personal being, with all which that implies of faculty, attribute and activity, including volition, mind and thought. Such was its meaning in Heb. 1:3, and such was its meaning as it occurs in the first form of the Nicene Creed (of A.D. 325). From this point of departure, "hypostasis" moved (so to speak) to that point where, as in the writings of John Damascene, we find it indicating simple—almost abstract—existence (*hyparxis*), albeit existence in this or the other particular mode of *agennêsia*, *gennêsia*, or *ekporeusis*. Meantime, the meaning of the complementary and reciprocal term "ousia" has also changed, but in a reverse direction. That is to say: as "hypostasis" has become more abstract, "ousia" has become more concrete, until, in the usage of John of Damascus, "ousia," as used in reference to God, means, definitely, the individual Divine Being. Thus we are brought back to "ousia" in its primary sense of "individual being" (*protê ousia*). This is, moreover, the sense which "ousia" bears in the writings of St. Athanasius. Thus, both John of Damascus and Athanasius are at one in assigning a concrete meaning to "ousia," rather than the sense of abstract Godhead (*Theotês*) which the word bears in the usage of the "Capadocians." However, we must not overlook the important difference between the view of John of Damascus and that of Athanasius. Their point of agreement lies in the fact that they both conceive of "being," in relation to God, as *concrete, individual* being. But in John's conception the Godhead is viewed (if I may so say) indifferently under any one of its three distinct modes of subsistence; *i.e.*, either as "unbegotten," as "begotten" or as "proceeding." On the other hand, in the writings of Athanasius (whose usage is in accordance with the Nicene Creed in its original form) the Godhead (as *protê ousia*) is identified primarily with the Person of the Father. He is the "one God," in whom "ousia" and "hypostasis" are identified. The Son derives His being from the Father, and not from any other

"ousia" or "hypostasis."<sup>8</sup> In the words of Athanasius (Orat. IV, 1) "there is but one really and truly and actually existing 'ousia' and 'hypostasis,' " namely, that of the One God, "who says, 'I am that I am.' " From Him is derived the Son—"hypostatic from Hypostasis, and from Ousia essential and *in*-essential, and existent from the Existing One."<sup>9</sup>

From this brief survey of Greek theological thought, as this is exemplified in the writings of its great orthodox representatives, we are now in a position to consider Dr. Harnack's statement in regard to "hypostasis," as this term is employed by the Cappadocians. "Hypostasis," he says, "received the middle sense between 'person' and 'attribute' (= 'accident,' *i.e.*, 'modality'),<sup>10</sup> in such a way, however, that the conception of 'person' was the stronger." I submit that this term "person" is too elastic; is used by theologians and philosophers in too many different senses to make it a suitable term in this connection; it is too much like defining *ignotum* by *ignotius*. Moreover, to us moderns of the West, "person" necessarily carries with it a psychologic implication which is foreign to the Greek mode of thought. But Harnack evidently here intends "person" in that concrete sense which we have indicated as the original meaning of *hypostasis*. His thought appears to be that *hypostasis* wavered between two different meanings—that of concrete, individual being, and that of abstract "attribute" or "mode," but so that it trended toward the *former* meaning. Now when we view Greek Trinitarianism in its entire development, we certainly do find *hypostasis* used in *both* senses, while (as we have already seen) the general trend of its significance was from the concrete to the abstract. This, indeed, is what we should naturally have

<sup>8</sup> See the Nicene Creed as set forth by the First General Council (A.D. 325): *tous de phaskontes einai (ton Huion) . . . ex heteras hypostaseôs ê ousias . . . anathematizei hê Katholikê Ekklesia.*

<sup>9</sup> *Hôs gar ek Theou Theos esti, kai ek Sophou Sophia, kai ek Logikou Logos, kai ek Patros Huios—houtôs ex hypostaseôs hypostatos, kai ex ousias ousiôdês kai enousios, kai ex ontos ôn.*

<sup>10</sup> This is rather inexact; "mode" and "attribute" are not regarded as equivalent expressions by metaphysicians.

expected to find; for it is the general habit of human thinking to begin with the individual and the concrete, and thence gradually to work on to the abstract and general. But it is important to observe that in no particular passage of the theologians under consideration do we find *hypostasis* used in some vague, intermediate sense, as hovering somewhere between two extremes. In the complete interpretation of *hypostasis* both of these extremes must be included. And the same is the case with *ousia*. In any given connection, *ousia* means (or was intended to mean by the particular theologian who happened to be using it) something perfectly definite. In any given passage, *ousia* is either concrete or abstract; it is either generic or individual. It is to be feared that in his statement Dr. Harnack has told us—not *what* these particular terms (*ousia*, *hypostasis*) are, but *where* they are; he has located them historically, but he has not defined them philosophically, as they are used by the Greek Orthodox Fathers. Or, again, he has told us what they are *not*, rather than what they *are*.

A brief though comprehensive glance at the movement of thought through that "golden age" of Greek theology which extends from Athanasius to John of Damascus reveals, I venture to think, the following facts:

"Ousia" and "hypostasis," at first coinciding in their original meaning of concrete, individual existence, afterwards became separated (as in the writings of the "Cappadocians"),<sup>11</sup> so that, while "hypostasis" represents the concrete, individual person or being, "ousia" indicates that generic "essence" which is shared by each individual in common with the rest of his class or species. Finally, as in the *Exposition* of John of Damascus, "ousia" has once more reverted to its concrete, individual significance. As applied to the Triune God, it indicates the fulness of His Being, in which mind, will, power and affection are all included. "Hypostasis," meanwhile, has become limited to those

<sup>11</sup> St. Basil maintains (Ep. 125) that the terms *ousia* and *hypostasis* in the Nicene anathema are not to be regarded as equivalent. See the translation in *Nic. and Post-Nic. Lib'y of the Fathers* (2d Ser.), p. 194.

"forms" or "modes" in which the Divine Being subsists, as (a) "unbegotten," as (b) "begotten" and as (c) "proceeding." Yet the difference between John of Damascus and the Cappadocians is rather a difference of emphasis than a real disagreement in meaning. The Cappadocians had prepared the way for John, and John, in his turn, was thoroughly loyal to the teaching of his great predecessors. And the same may be affirmed of the Cappadocians in their relation to Athanasius and his teaching. All of these kindred and sympathetic minds were in fact coöperating in the great effort to express (so far as might be possible) the several aspects of the transcendent truth of God the One in Three, the Three in One.

The conclusion, then, at which we arrive is, that it is a vain effort to attempt to pin down either "ousia" or "hypostasis" to a *single, exclusive* meaning. "Being" and "personality" are too elastic and too elusive in their several aspects for any such procedure to be possible.

In regard to the closely-connected term *prosôpon* (Lat. *persona*) Harnack affirms that "'prosôpon,' since it sounded Sabellian-like, was avoided, but not rejected, by the Cappadocians." As a matter of fact, the term is definitely put forward as practically equivalent to "hypostasis" both by St. Basil (Ep. lii, 3) and by St. Gregory of Nazienzus (Orat. xxxix, 11). St. Basil says, in speaking of the term "homousios": "This term also corrects the error of Sabellius; for it removes the idea of the identity of the 'hypostasis,' and introduces in perfection the conception of the 'persons' (*prosôpon*)." St. Gregory (in his *Oration on the Holy Lights*) is setting forth the sublime truth that God is Three and One: "Three in Individual Characteristics (*idiotêtas*) or 'hypostases'—if any prefer so to call Them—or 'persons' (*prosôpa*)—for we will not quarrel about the names, so long as the syllables amount to the same meaning; but one in respect to the 'substance,' that is, the Godhead." (Compare also Orat. xlii, 16.)

Later on, in the decree of the Council of Chalcedon (A.D.



451), which, of course, relates to the Incarnation, the two terms *prosôpon* and *hypostasis* seem to be used as mutually explanatory of and complementary to each other, *prosôpon* expressing (if I may so say) the metaphysical unity of essence which embraces the two "natures," the Divine and the human, and *hypostasis* expressing the concrete personal being of the Incarnate Son. What has just been said applies to the decree in its *Greek* form; in the Latin version it is the unity in which the two "natures" of Christ meet, rather than the concrete being of the eternal Son-made-Man, which is expressed by the term "persona" ("subsistentia").

By this decree the way was prepared for the interpretation of *hypostasis* in that stricter and more limited significance in which the term is employed by John of Damascus, where it is evidently identified with *prosôpon*; either term being understood to express the fact of "existence" (*hyparxis*), but existence after a certain manner, or in a certain "mode" (*tropos hyparxeôs*). Nevertheless, "hypostasis" rather than "prosôpon" is the term which John habitually uses to express "subsistence," whether it be in connection with the doctrine of the Incarnation, or the doctrine of the Trinity. It is "subsistence," but always subsistence *after a certain mode* that is expressed.

To sum up the matter: "Ousia" and "hypostasis" have each of them (a) a more concrete, and (b) a more abstract signification. (This is also the case with the Western term "persona" (person)). "Ousia" and "hypostasis," being complementary terms, are to be interpreted, each of them, by reference to the other. When "ousia" is used in the more abstract meaning, that of *generic* being, "hypostasis," on the other hand, is found to express its *concrete* meaning of individual existence, and *vice versa*. The latter use is found in John of Damascus, with whom "ousia" denotes the concrete being of the Triune God; while "hypostasis" indicates the several modes of subsistence in which that one Divine Being is found to exist. This latter is the scholastic conception which was to dominate theological thought

throughout the mediæval period, and even down into the modern era.<sup>12</sup>

*The "Homoöusion."*—What has been said above has an important bearing upon the interpretation of that well-known yet not always clearly understood term "*homoöusios*." What *homoöusios* means in any given connection obviously depends upon what *ousia* means in that same connection. If "*ousia*" be used concretely, i.e., in the sense of *individual* being, the Being and Essence of the One God, then to say that the Son of God is *homoöusios* with the Father is to predicate of the Son *numerical identity of essence* with the Father. This is the predominating thought in the mind of St. Athanasius. The Son of God belongs to the Father's essence; He is the essential Word and Wisdom of the Father; interior to the Father's being. This is frequently expressed by the term *idion* or *idiotês*. Not (as the Arians impiously maintained) is the Son "alien" or "foreign" to the Father's essence; on the contrary, He is the Father's own "*proprium*" or "*essential property*," without which the Father would not be what He is. Or can we conceive of God as without "*Word*" (i.e., Reason) and without "*Wisdom*"? The thought is not only absurd, but impious. That this is the characteristic teaching of Athanasius is too well known to need argument.

But, from another point of view, that is to say, when "*ousia*" is conceived of as *abstract* or *generic* being, then *homoöusios* (co-essential), when predicated of any individual as in relation to another, means that these two beings belong to one and the same species or category; they share in the same generic "*being*." Peter and Paul, for example, will be *homoöusioi* each with the other, as belonging to the common *genus homo*, in which each of them exists as an individual member. This analogy is applied by Basil the Great to explain the relation of the Son of God to

<sup>12</sup> It is of interest in this connection to note that in the usage of modern Greek the ordinary terms to express "person," "personality," are *prosôpon*, *prosôpikotês*; the term *hypostasis* seems to have dropped out altogether. See Jannaris' *Modern Greek Dictionary* (Engl.-Greek) s.v. "person."

the Father, as it is also by John of Damascus.<sup>13</sup> But while it is true that Athanasius would not accept this explanation without reserve,<sup>14</sup> neither, on the other hand, would John of Damascus so accept it. For in the case of Peter and Paul, inasmuch as these are distinct and separate individuals, there is no such indwelling of one of them by the other as obtains in the case of the eternal Son of God in relation to His Father.

It will be observed that from the point of view of "ousia" as abstract or generic "being"—indicating that which individuals belonging to the same species have in common—it will be a matter of indifference whether one speaks of the individuals as being "of the same essence" or "of like essence." "Homoiousios" equally with "homoöusios" has therefore a good and true meaning. Athanasius not only freely used the term *homoios* (*homoios kat' ousian*) to express the relation of the Son of God to His Father, but was willing to accept *homoiousios*, if this term were properly explained, and not used as a substitute for *homoöusios*. But Athanasius does not seem to bring out the clear distinction between generic essence or nature and individual being, as do Basil and Gregory of Nazienzus. Yet I am sure that Harnack over-emphasizes the difference between Athanasius and his brethren when he speaks of the latter as having founded a school of "neo-orthodoxy," or as having brought theology into union with science.

In the light of the facts just recited, it becomes evident that, from the "Cappadocian" point of view, "consubstantiality" (*to homoöusion*) does not involve strict numerical identity of essence. In the decree of the Council of Chalcedon, our Lord is expressly declared to be "homoöusios" with the Father according to the Godhead, and "homoöusios" with ourselves according to the manhood.<sup>15</sup> It is evident that Christ in His Manhood is

<sup>13</sup> Basil, Ep. xxxviii. "Concerning the difference between *ousia* and *hypostasis*." This teaching is reproduced by John of Damascus, *Expositio* III, 4.

<sup>14</sup> Athan., Letter to the Antiochenes, §§ 5, 6.

<sup>15</sup> *Homoöusion* (Lat. *consubstantialem*) *tô Patri kata tên Theotêta, kai homoöusion ton auton* (i.e., Our Lord Jesus Christ) *hêmin kata tên anthrôpotêta*.—Hahn, *op. cit.*, p. 166.

not numerically "one in essence" with the individual human beings who constitute the *genus homo*, although He shares with them the same generic humanity. In like manner, while the Son of God shares in the same Divine nature and essence with His Father, He is numerically distinct from Him.

"*Consubstantiality*" the *True Conception*.—The term "consubstantial" is the keynote of the truth as witnessed both by the Nicene Creed and by the Decree of Chalcedon. "Consubstantiality" (*homoöusiotês*) stands forth as the true and valid conception, both in respect to the doctrine of the Holy Trinity, and to that of our Lord's Incarnation. As the eternal Son, our Lord is from all eternity "consubstantial" with His Father. In like manner, by taking upon Him our flesh, He became "consubstantial"—of the same nature—with us. There was no transformation here involved—either of the Godhead into flesh, or of the human nature into the nature of God. The two natures continue to exist side by side, each in its integrity and perfection, each in the fulfilment of the functions and activities proper to itself, within the sphere of our Lord's Personality. Is it not reasonable, then,—is it not in harmony with the great analogy of faith, to conceive that in the case of the Sacrament of the Body of Christ not one, but two "substances" are to be recognized,—the substance of the Body coëxisting with the substance of the consecrated Bread? Such was the doctrine of that great Schoolman William of Occam, and such was the teaching of John Wycliffe. The language of the Prayer-Book, while not, indeed, compelling this interpretation, nevertheless admits it; and it cannot be denied that it is in conformity with the analogy of the Catholic faith. This teaching, if I mistake not, was definitely set forth as the teaching of our Church by Archbishop Lawrence in his Bampton Lectures of 1804.<sup>10</sup> The phrase "real presence,"

<sup>10</sup> "An attempt to illustrate those articles of the Church of England, which the Calvinists improperly consider as Calvinistical. . . ." By Richard Lawrence, LL.D., Archbishop of Cashel. Published by the Oxford University Press, 1805.

meaning the presence of the "Res"—"the thing signified"—in this case, "the Body and Blood of Christ" (see Church Catechism),—appears plainly to convey the idea of consubstantiation. This "real presence" is a fact in the supernatural order; it is realized by the benediction of the Word, and by the sanctification of the Spirit, imparted to those "gifts and creatures of bread and wine" which symbolize and represent the spiritual realities of the Body and Blood of Christ.

The issue is being forced upon us to-day, not by Calvinists, as in the days of Archbishop Lawrence, but by the efforts of an extremist propaganda coming from the opposite wing of the Anglican Communion. While maintaining our Lord's real, objective Presence in the holy sacrament of His Body and Blood, we must not lose hold of the objective reality of the bread and wine, which, remaining "still in their very natural substances . . . therefore may not be adored."<sup>17</sup> Not "to be gazed upon, or to be carried about," were the Sacraments ordained of Christ, "but that we should duly use them."<sup>18</sup> Such is the sound, moderate, Scriptural and truly Catholic position which it is our duty and privilege as Anglicans to maintain. In the words with which Harnack concludes his *Outline of the History of Dogma*—"Gott schenke uns nur ein festes Herz, Muth, Demuth und Geduld!"

<sup>17</sup> "Declaration on Kneeling" in the English Prayer-Book.

<sup>18</sup> Article XXV, "Of the Sacraments."

## NOTES, COMMENTS, AND PROBLEMS

By BURTON SCOTT EASTON, General Theological Seminary

The Paris publishing association *Les Belles Lettres* (95 Boulevard Raspail) announces the publication of the letters of St. Cyprian in the *Collection des Universités de France*. The text has been edited and the translation prepared by M. Bayard, of the Catholic faculty at Lille. This is to be followed by a series of volumes containing texts and translations of pre-medieval, late Greek and early Scholastic writings, which are now well nigh inaccessible to many students.

The series of *Les Philosophes Belges*, under the editorship of M. De Wulf, which has been suspended since the war is being resumed with the continuation of Godfrey of Fontaine's *Quodlibet*, edited by M. M. J. Hoffmann.

In a note in the *Theologische Revue*, 23 (1924), col. 413, H. Ostlender announces the discovery of a complete manuscript of Abelard's *De unitate et trinitate divina*. Up to the present only about two thirds of this work have been known.

Attention should be called to Dr. Herbert Grimme's *Althebräische Inschriften vom Sinai* (Munich, G. Müller, 1924) and to the discussion of the results in Dr. Daniel Völter's *Die althebräischen Inschriften vom Sinai und ihre historische Bedeutung* (Leipsic, Hinrichs, 1924). Besides revealing various facts that may throw light on the problems of the Exodus, these inscriptions contain interesting material bearing on the divine names. Both Dr. Grimme and Dr. Völter consider as assured the identification of Jahweh-Shaddai with the Egyptian Shu (Sopd).

In the *American Journal of Semitic Languages* for January, 1925, Mr. W. C. Graham publishes an account of the Harvard codices of Bar Hebræus. Eleven pages of photographic facsimile are included.



In the *Revue Biblique* Père Lagrange is issuing a series of articles on the Hermetic writings, remarkable for strict adherence to the exact facts as known.

The *Journal of the Society of Oriental Research* for January, 1925, contains a bibliography of Pentateuchal Studies for 1918-1923, by Dr. J. A. Maynard. This is explicitly stated to be a supplement to the Old Testament Bibliography published in the *ANGLICAN THEOLOGICAL REVIEW* in 1918 by Dr. Ackerman.

The concluding number (83-84) of the *Archiv für Reformationsgeschichte* prints a complete analytical index of its entire file (twenty volumes) to date. 36 pages of this are occupied with an intensely useful summary of the numerous documents reproduced in the *Archiv*, arranged chronologically by dates. And the December, 1924, number of the *Journal of the American Oriental Society* contains a similar twenty year index (the work of Dr. R. K. Yerkes) covering volumes 21-40.

The very useful bibliographical work being done by the Expositor in its constant lists of the "ten best" books has been mentioned already in these columns, but as the articles progress their utility becomes steadily more manifest.

Rarely in recent times has a competent scholar displayed so acutely the tension felt by a theological conservative when confronted by "modernistic" tendencies as is seen in the case of Dr. J. G. Machen's review of Dr. Fosdick's *The Modern Use of the Bible* in the *Princeton Theological Review* for January, 1925.

The present Greek government has at last abolished the prohibition against translations of the Bible in Modern Greek and these are now allowed to circulate freely. Only quarter of a century ago it will be remembered that the introduction of these translations caused serious rioting!

In the necrology the most important name is that of Dr. Clemens Baeumker, who was unquestionably the outstanding scholar in the field of medieval philosophy. His greatest work was his editorship of the stately series *Beiträge zur Geschichte der Philosophie des Mittelalters*, to which he made many contri-

butions of his own in addition to numerous other books. He was professor at Munich.

More widely known among Englishmen and Americans was Baron Friedrich von Hügel. Born in Florence, of mixed German and English parentage, he settled in England in 1871 and devoted himself to historical and critical studies. A friend and intimate of W. G. Ward he was an important member of the group of Roman Catholics who endeavored to introduce a stricter historic discipline among the members of their own communion, and his indignation at the reactionary policy instituted by Pius X was freely expressed. As a layman, however, he was not interfered with by the authorities, not even when he questioned the authenticity of the "Thou art Peter" passage in St. Matthew. It would appear, however, that in later years his influence was considerably greater among Anglicans than inside his own communion, and he was a frequent and welcome speaker at all sorts of Anglican gatherings. His most important book was his well-known *Mystical Element of Religion* (1908-1909, second edition 1923), but his *Essays and Addresses on Philosophy and Religion* (1921) is also exceedingly profitable.

Dr. Friedrich Spitta, professor of New Testament in Göttingen, was little known except among the specialists in his own field. A brilliant and interesting scholar, his work preferred to follow such highly individualistic lines that its value lay rather in its suggestiveness than in the definite contributions that it made.

The death of Dr. A. G. Mortimer recalls rather painful memories of a dozen years ago, but it is a satisfaction to be able to state that towards the end of his life he was reëtrusted with ministerial functions, which he fulfilled with his old time fidelity. He was best known as a devotional writer and he held a high rank in this regard. His incursions into more scholarly fields were less successful.

## REVIEWS

*Sumer et Akkad. Contribution à l'histoire de la civilisation dans la Basse Mésopotamie.* By C. F. Jean. Paris: Geuthner, 1923, pp. 166, pl. 92.

C. F. Jean is one of the rising French assyriologists. His study of Lower Mesopotamian civilization in the XXIst to XXIVth centuries is based on thousands of business documents, mostly in Sumerian, that he has read and studied. The author describes first the religious conceptions underlying personal names. He shows that there is no trace of totemism in Lower Mesopotamia. He finds that no new god was invented in historical times although foreign gods were often introduced. The second chapter deals with woods and wooden objects, the third metals and precious stones. There the author gives data showing that copper was used more than bronze, and indeed that bronze is an alloy of copper, lead, and probably antimony (no tin). There follows a descriptive catalogue of 284 tablets and their reproduction in drawing. Mr. Jean's work will be of the greatest value to students of religion and culture of the Near East. The bibliography should have included the third volume of Barton's *Haverford Tablets*, published in 1914, and giving corrections to the others. On p. 11, l. 24, one should read 2 instead of 1. On p. 29, last line, read Marillier.

JOHN A. MAYNARD

*Grammar of Palestinian Jewish Aramaic.* By W. B. Stevenson. New York: Oxford University Press, American Branch, 1924, pp. 96. \$2.50.

This book presupposes a general knowledge of Hebrew or of some other Semitic language, such as Syriac or Arabic. It is intended primarily to equip students for the reading of the Targums and the Aramaic portions of the Palestinian Talmud and Midrashim, and to provide a help to the study of the Aramaic elements contained in the New Testament. Those who choose

to begin with Old Testament Aramaic may do so with the help of special paradigms at the end of the book and by concentrating on especially marked notes. Had this book been supplied with exercises it would have been about perfect. However, it will be found most useful, especially by advanced students.

SAMUEL A. B. MERCER

*The Resurrection and Other Gospel Narratives and the Narratives of the Virgin-Birth.* By W. Lockton. N. Y.: Longmans, 1924, pp. x + 184. \$1.75.

Lockton has continued his researches, and finds in the narratives of the Resurrection and Virgin-Birth further evidence for the theory of gospel-origins advanced by him in *CQR*, July, 1922. According to that theory, Luke is the earliest and most trustworthy of the Synoptists, in copying whose narrative Mark has frequently misunderstood or misrepresented the course of events. Now there is much to be said for the trustworthiness and originality of Luke's "special" matter, especially in the Passion-narrative and later. Recognizing this, an increasing number of British and American scholars agree in principle with the German exegetes, Bernhard and Johannes Weiss, that Luke's special matter (which Weiss, *père et fils*, called "L") is one of the oldest and most authentic of the Synoptic documents; they do not, however, wholly agree in identifying and reconstructing this document. Lockton's method is simple and direct. He simply measures Matthean and Lucan agreements against Mark (the ordinary method of sounding for "Q"); and of course many of these are to be found in the later chapters of the Synoptics, though fewer than in the main narrative of the gospels. Though Lockton's conclusion is satisfactory for the purpose of his present work, one wonders how it will apply to that "main narrative" of the gospels. Can the theory of Lucan priority be carried through satisfactorily, say from the Temptation narrative to the Triumphal Entry sections? One doubts this.

Most valuable contributions are the author's discussion of the psychology of visions—a vital element in both the Resurrection

and Nativity narratives, as in other main centers of the life of our Lord; and—a significant detail—the stone rolled against the sepulchre's mouth. Here the Marcan narrative seems certainly secondary, and one wonders if that gospel might not once have ended earlier than it does now, and the supplement include, accordingly, more of ch. 16 than vv. 9–20. Lockton's theory of Marcan dependence on Luke is attractive, at this point; but might it not seem more likely (in view of the mutual relations of the two gospels in their earlier sections) that Mark reflects the influence of a tradition which Luke followed, perhaps in the documentary form of a distinct Passion and Resurrection narrative?

FREDERICK C. GRANT

*The Christian Church in the Epistles of St. Jerome.* By L. Hughes. London: S. P. C. K., 1923, pp. viii + 117. 4/6.

This little volume appears in the S. P. C. K. series of "Studies in Church History."

The plan on which it is constructed is simple and it is carried out with considerable success. Under the captions of The Clergy, The Scriptures, The Ascetic and Monastic Movements, Rome and the Roman See, Progress of the Church, Heresies and Schisms, and Doctrine and Practice, passages from the epistles are quoted and are made the bases of brief discussions of these aspects of the life of the Church in St. Jerome's day.

The scale of treatment is such that the discussion of even the most important matters is far from adequate, but the principal considerations respecting them are set out with learning and good judgment. For example, the discussion of St. Jerome's remarks on the choosing of Bishops at Alexandria is admirable in its clarity, its fairness, and in its statement of arguments favoring this or that interpretation. The Rev. Mr. Hughes does well to admit that St. Jerome's words are so lacking in precision that no definite conclusions can safely be drawn from them, at the same time maintaining that there must have been some peculiarity in the procedure at Alexandria to warrant St. Jerome's special reference to customs there.

In the chapter on the Scriptures, a deserved tribute is paid St. Jerome's services to the Church through his Biblical studies, especially of course through his Vulgate version.

All in all, this little book is a welcome and useful addition to our store of works on patristic literature. It is true that the letters of St. Jerome are readily available in English translation, but this book is not primarily useful as a collection of letters. Its value lies in the skill with which the author has arranged the scattered references to the several aspects of Church life which he has used as subjects for his chapters. He gives us a vivid picture of the life of the time—a more vivid picture perhaps than one would be likely to secure in any other way than through a systematic study of the whole body of the letters. We get a good idea of St. Jerome's interests, the importance of his work, the modern quality of so much that he writes about. One need not stress the value of letters of eminent persons as source material for the history of their times; they are contemporary documents and give an intimate and personal insight into the times and modes of thought of their authors.

The Rev. Mr. Hughes, then, has performed his task well, and has added another convenient little book to the library of students of Church History and Patristics.

ARTHUR ADAMS

*Catholicism and the Second French Republic, 1848-1852.* By ROSS William Collins. New York: Columbia University Press, 1923, pp. 360.

This volume of the "Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University" is No. 1 of volume 112. It comprises an intensive study of four years of French history, the significance of which has not been generally apparent. The period, brief as it was, covered the seam of transition between the old and the new France, and also marks a distinctive epoch in the development of ultramontane Roman Catholicism. Two years after its close came the enunciation of the dogma of the Immaculate Concep-



tion of the Blessed Virgin, and, not quite twenty years later, the dogma of Papal Infallibility.

Dr. Collins' ably written study, minute in its research yet never turgid, seems to have acquired by contact with his sources something of Gallic lucidity and French incisiveness. Despite the use of a vast mass of quotational material and the careful documentation of the book, there is no sense of dry-as-dust-ness in the reading of the text. He preserves throughout an objective detachment which, while it proclaims the impartial historian, never becomes aloofness from his subject matter. One might, however, wish for a few vignettes of the persons who, in seemingly endless array, stream across the stage of interest. There are many of them, and they seem a crowd.

Beginning with the three factors which explained the situation of the Roman Catholics at the beginning of the Second Republic ("the breaking down of the alliance between throne and altar, the Romantic and Liberal Catholic movements, and the struggle for liberty of instruction," pp. 11-46) the author deals in chronological order with the events of the years 1848-52. He denotes a chapter each to the Revolution of February, the Social Crisis of 1848, the Reaction against Socialism, the First Intervention at Rome, Louis Napoleon's Election, the Roman Expedition of 1849, and the Falloux Law. It is interesting to see how thoroughly the Church leaders entered into politics and how outspokenly they supported Louis Napoleon before the plebiscite of December 20-21, 1851. "Heaven," said Pio Nono of the Coup d'Etat, "has just paid the debt of the Church towards France." The Bishop of Chartres, before the voting, counselled: "Impelled by your own views, and still more by the love of country, of which Jesus Christ has given us the example, you will sign 'Yes,' I do not doubt" (p. 320). As a result of the popular identification of the Roman Church with reaction, "the alliance between Catholicism and democracy of which many had dreamed in 1848 seemed to the philosophical republicans of 1852 to be a delusion" (p. 337). It was this victory of the "ultra-Catholics"

and their policy which under different forms made possible the anti-climax of the rule of Napoleon III. "An Italian policy that was intended to win him popularity among the Catholics at home and the support of Italy abroad" failed entirely, as "the foundation on which he had built his power turned out to be unsound" (p. 344). In sum, the brief four years of this historical survey contain in germ the determining factors of subsequent Church history in France. The rough alignment of those years has been perpetuated in different forms, and a grasp upon the present situation demands the sympathetic understanding of just the period with which Dr. Collins deals so effectively.

FRANK GAVIN

*Grace Church and Old New York.* By William Rhineland Stewart. N. Y.: Dutton, 1924, pp. 542. \$10.00.

Next to Old Trinity, no church is so intimately connected with the history of the Episcopal Church in America as is Grace Church, New York. Standing at the bend of Broadway, its graceful Gothic spire serves as a perpetual reminder of spiritual things in a materialistic age. At the behest of its vestry, Mr. Stewart undertook the preparation of its history. Coming as he does from a distinguished line of ancestors, all whom have borne their part in making the history of the city, the author is preëminently fitted for his task. He has given us an exceedingly careful and entertainingly written volume which must have involved enormous research. It will be of great value to any student of history of our Church or of the history of the City of New York. The abundant references to persons connected with the parish will preserve genealogical records of the first importance. The format of the book is most attractive and the illustrations from old prints are abundant.

C. L. DIBBLE

*The Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America.* By Edwin Augustine White. N. Y.: Gorham, 1925, pp. vii + 1061. \$5.00.

Dr. White has furnished us with an annotated edition of the Constitution and Canons, for which we have long been in need.

The various canons are discussed in order. Following each is an explanatory discussion by the author. He first traces the history of the canon, giving verbatim the changes made in each section by every General Convention, and the circumstances under which the changes were made. This he follows with a discussion of the legal aspect of the canon, the construction of ambiguous portions, and a consideration of adjudications relating to it, either in Church courts or the civil courts.

The book is the most valuable treatise on the Canon Law of the Episcopal Church since that of Judge Hoffman in 1850. It is difficult to see how the Chancellor of a Diocese or, in fact, any priest or layman having to do with the machinery of the Church can afford to be without it.

It would seem that the value of the book might have been increased had the author prepared an introductory chapter containing a discussion of certain fundamental principles at the basis of our canonical law. He might, for example, have profitably included a discussion of the relations between the Canon Law of the American Episcopal Church and that of the Church of England, and back of that the general Canon Law of Mediæval Europe. There is a common law of the Church which underlies and supplements the specific enactments of our General Convention, exactly as there is a common law in the civil courts to supplement statutes. This common law derives originally from the Mediæval Canon Law and through the Canon Law of the Church of England. Another subject of prime importance is the constitutional relation between the Diocese and the general Church, and a question as to where ultimate legislative authority in the Church lies. Is the Constitution of the Church a compact between autonomous Dioceses and a grant of powers to the General Convention, or is it a limitation imposed upon the General Convention in its exercise of a power otherwise plenary? These, and many other questions of fundamental importance are discussed by the author piecemeal throughout the book. The treatment of them would, however, be made much more clear and

valuable to the busy reader if they were gathered together in one place.

The book displays Dr. White's keen and logical mind, and his almost encyclopedic knowledge of the history of legislation in the American Church.

CHARLES L. DIBBLE

*The Philosophy of Religion.* By D. Miall Edwards. N. Y.: Doran, 1924, pp. 318. \$1.75.

Messrs. Doran have given us, in the latest addition to their excellent "Library of Philosophy and Religion," a work that may well serve not only as a popular introduction to this somewhat difficult subject, but also as a valuable and useful textbook in a field where textbooks are few. The book is written with a broad yet positive spirit; the author has a philosophic mind, and a mind that is definitely Christian—Mr. Edwards is Professor of Systematic Theology in the Congregational College at Brecon, Wales. Without identifying Philosophy of Religion with Theology, he maintains, and proves, that Philosophy of Religion has a great contribution to make to Doctrinal Theology.

Following a comprehensive introduction on the problem and scope of Philosophy of Religion, the author discusses the origins, historical and psychological, of religion; its development, nature, and relation to other human activities, and to the problem of epistemology. The last two chapters are on "Religion and Ultimate Reality" and "God and the Absolute." The method is attractive, the style interesting, and the student will find not only a survey of the best thought upon the subject but also a positive statement of conclusions that will help him in making up his own mind. Instead of the Absolute of the extreme Idealist, God is "the inexhaustible creative source of all being, . . . who is immanent in the world though not identical with it, who is the ultimate fountain of all resource and power." His limitations are self-imposed—the very proof and characteristic of His freedom, and the guarantee of ours. He is "the Supreme Reality of the universe, but to call Him the Absolute is misleading be-

cause ambiguous." He is the Living God, the Father and Savior "who has Calvary at the heart of Him, whose suffering is redemptive, who is indeed the eternal Redeemer of the world."

A good bibliography and index complete the volume. We hope that Mr. Edwards' other works (in Welsh) may be translated and published in English before long.

FREDERICK C. GRANT

*Die Philosophie des Islam.* By Max Horten. München: Reinhardt, 1924, pp. 385. Mk. 4.50.

Max Horten is probably the greatest living authority on Islamic religious philosophy. In this study of the Philosophy of Islam he gives us not only a systematic exposition of the traditional theology but also a survey of heresies and of movements influenced by Islam. There are chapters on ethics, mysticism, and the philosophers of various kinds and finally two indexes. The bibliography is perhaps too short. Only one item is given in 'Religion' and that is only Gobineau's work which is certainly of very little value now. One would like to see a reference to the Ahmadiyahs who are now doing missionary work in Berlin. Professor Horten's work is an excellent textbook; soberly written, well arranged, well balanced, indispensable to a scholarly understanding of Islam.

JOHN A. MAYNARD

*The Book of Religion and Empire.* By Ali Tabari. Translated with a critical apparatus by A. Mingana. New York: Longmans, 1922, pp. 193. \$3.50.

Ali Tabari is not the same person as his compatriot the famous historian Muhammad Tabari but a Christian medical man who became a Moslem. Under the reign of Mutawakkil (847-861) Ali Tabari wrote this polemical book against Christianity of which Professor Mingana gives now an excellent translation. It is a most interesting piece of work, and should be read by everyone who wants to understand Moslem controversy. The author highly respects Christ and quotes the Bible as if there was no

doubt of its being correct. The basis of his argument is that Christians should apply to Moslem historical claims the same method of testing evidence that they want to see applied to the history of Christ and his apostles. Ali Tabari's apologetic reminds one of Paley's in that it finds in the character of the first caliphs and followers of Muhammad an evidence of their sincerity. A large part of the book is taken up with a study of messianic prophecies, which are applied by the author to the prophet of Arabia with considerable ingenuity. The book ends with answers to a few Christian objections to Islam. Its conclusion takes up the supposed case of a man coming from the Far East and inquiring into the various religions followed in the Near East. The man's decision is evident to Tabari. Dr. Mingana's knowledge of Arabic and Syriac is enough to guarantee a good translation. The reviewer thinks that the translation 'resigned' followed by Mingana is not altogether adequate for the word 'muslim.' He also believes that Kuranic quotations should be given according to the Indian use, at least in brackets, since more and more Islamic literature in English is written for and by Indian Moslems. Moreover, from a missionary point of view India is the place where the problem of Islam should be tackled.

JOHN A. MAYNARD

*A Critical and Exegetical Commentary on the Epistle to the Hebrews.* By James Moffatt. The International Critical Commentary. New York: Scribner, 1924, pp. lxxvi + 264. \$3.50.

Beneath its antique expressions and forms of thought, "Hebrews" contains many "modern messages." It is an appeal to lukewarm Christians by giving them more theology; it is one of the earliest Christian apologetics; it is perhaps the first Christian essay on Comparative Religion; it shows what otherworldliness really means: the bringing the powers of the other world to bear upon the problems of the present world; it is a mirror for priests: showing what true priesthood is. The author's idea of religion as unhindered fellowship is striking in its simplicity and in its corollaries: that fellowship requires knowledge and therefore



revelation becomes an axiom and that fellowship is hindered by sin and therefore redemption becomes a necessity.

In his commentary, Dr. Moffatt leaves the question of authorship where Origen left it, "Who wrote the Epistle, God knows." The question of destination is left in much the same position. He sides with those who think the readers were Gentiles. This involves the puzzling question: How and why did the Septuagint gain so soon an authoritative position in Gentile Churches? The commentary is distinguished by full and frequent references to Philo, a kindred spirit to the author of "Hebrews," by many Rabbinic parallels and by illuminating illustrations from general literature, for example Balzac and Sir Walter Scott. The book is a worthy addition to the International Critical Series and a safe guide to those who would understand this great Epistle.

A. HAIRE FORSTER

*A Critical and Exegetical Commentary on the Pastoral Epistles.* The International Critical Commentary. By W. Lock. New York: Scribner, 1924, pp. xlv + 159. \$3.50.

The Pastoral Epistles have a most practical aim: to make and preserve a high standard of morality and fellowship in the Churches so as to attract the outside world; to make the Church a magnetic field more attractive than any guilds or fraternities. Questions of Church organization and of the qualifications of officials are of importance in so far as they serve this aim. Such is the theory on which this commentary is written; the authorship of the Pastorals is therefore also a secondary matter. Dr. Lock makes it clear that there is nothing in them which requires a date later than St. Paul but realises that the linguistic argument is strongly, almost decisively against St. Paul as the actual author of all the three letters, and so he leaves the matter indefinite.

As to particular passages, II Tim. 2:26 is explained in agreement with the Revised version margin. "Lay hands suddenly on no man" (I Tim. 5:22) is taken as referring to the absolution of penitents and not to the more modern practice of ordaining those who are incapable of completing their seminary course.

On page 134 the poet Callimachus is dated A.D. instead of B.C. The few additional notes which are given on some of the ethical words in the three letters are so good that it is a pity there are not more of them.

A. HAIRE FORSTER

*The Christ of the New Testament.* By Paul Elmer More. Princeton: University Press, 1924, pp. ix + 294.

At a glance it may not be apparent what place a volume on *The Christ of the New Testament* has in a series of studies in *The Greek Tradition*. But Mr. More's book is really both a thing complete in itself and a part of his larger design. The thesis of the volume is as follows:

Critical investigation establishes that Jesus believed himself to be the Messiah, and that he preached the speedy coming of God's kingdom on earth. The event did not take place; yet how can we account merely a deluded enthusiast one whose lofty precepts were delivered with such authority and were expressive of so compelling a personality that for twenty centuries a large part of the world has deemed him more than human? The dilemma is solved by the pronouncement of the Council of Chalcedon that he was both man and God, two natures in one person—an irrational paradox of dualism which the mind of man has continually sought to escape by stressing now the divine and now the human element, only to become involved thereby in worse confusions. But with the tradition of Plato this paradox assimilates perfectly, for Platonism is accustomed frankly to accept dualistic paradoxes—of spirit and body, of mind and ideas, of good and evil.

That Jesus was in fact both human and superhuman, Mr. More does not attempt to prove. He argues only that such a belief presents no difficulty to the Platonic conception of the world, but will fit with no other philosophy. "The alternative is the Faith of the Greek Tradition or no religion of Christ."

Mr. More's long occupation with philosophy has given him a place (as a critic whose entire work is thoughtfully related to a definite view of life and the universe) not paralleled in English-

speaking lands since Matthew Arnold. No ordinary interest, then, attaches to a volume embodying the well-meditated opinions of such a man. The most distinctive feature of his latest book is that he accepts the results of the higher criticism yet insists upon the acknowledgment of a divine element in Jesus as essential to the Christian faith. He himself declares that if his study of the New Testament has any value, "it will be in this separation of German scholarship from the regnant German philosophy." It is noteworthy that he rejects the historicity of the Fourth Gospel, yet believes it contains genuine "Logia" transmitted by St. John in his old age (he takes no stock in the hypothesis of a presbyter John and apparently accepts the traditional ascription of the longer Johannine epistle); that he gives little stress to the influence of the Mysteries upon early Christianity; that he finds much to deplore in both the personality and the doctrines of St. Paul; that he minimizes the problem of miracles in general, denies the Virgin Birth and the raising of Lazarus, and is inclined to believe in the Resurrection data as "spiritual manifestations." To the frequent moral judgments expressed in the course of the book, readers will variously assent and dissent; the present reviewer, in the main according heartily, doubts the interpretation of the Great Commandment, disagrees with the condemnation of Kant's Categorical Imperative, and fervently protests against the differentiating of the moralities of "sainthood" and humanistic compromise, but greatly appreciates the trenchant statement: "Neither does charity lend any countenance to the maxim that we should hate sin but love the sinner; for how, indeed, shall you discriminate between the evil-doer and his evil, unless you regard evil superficially as a kind of garment which can be put on and off rather than as a quality of the soul itself?"

Too often in the past have obscurities of style unhappily limited Mr. More's public and consequently his influence upon a world which needs his corrective viewpoints. But *The Christ of the New Testament* is for the most part eminently clear and readable; especially is its opening chapter a triumph of philosophical

exposition. Criticism may be made of the occasional intrusion of a note of religious feeling which, however proper in itself, weakens the convincingness of a severely intellectual argument.

It is just this note of religious feeling which is arresting to those who have read after Mr. More these many years. Of old, his position seemed that of a pure Platonist; now it appears that of a Platonic Christian. In *The Religion of Plato*, his first book to suggest an alteration of attitude, occurs a sentence which is perhaps significant: "I have come to believe that the way of mysticism, even when it denotes a genuine effort of the spirit . . . is a way perilous to the soul's health and misses still at the end the balance and measure and steadfastness, the tranquil happiness in a word, of a sounder religious experience." The change, if change there be, would seem to have come, in considerable measure, from a sense of unsatisfied spiritual needs. To some minds, such grounds will appear not authentic; to others, the most authentic of all grounds.

LACY LOCKERT

*The Hymn As Literature.* By Jeremiah Bascom Reeves. New York: Century, 1924, pp. 371. \$2.00.

In this book of 371 pages the author sketches the development of church hymns from the earliest times down to the present, and offers what he believes to be the first discriminating study of the hymn as literature. The extent of the material naturally precludes much criticism; but by selecting here and there from observations about single hymns, one may see the nature of this criticism.

A good hymn "combines in quite remarkable effect the straightest simplicity, clarity, dignity, and melody, rich ideas about the basic matters of life and death, with strong emotion under sure control," p. 7; "the hymn is subject to all the limitations of other lyric poetry and to particularly rigid restrictions of its own," p. 31; "it must be the medium of concentrated social thought and feeling on the gravest matters, and yet simple enough in form to be sung chorally by an assemblage not assumed to have any spe-

cial choral practice or skill," p. 32; "its artistic nature demands the proper harmony and intensity of lyric emotion; its religious nature demands of it, as an act of public worship, an inflexible directness and dignity of style," p. 40; "it requires a people to call forth poetry of any kind—especially is this true of that most social type of poem, the hymn," p. 97; "it required Ken, Watts and Wesley to develop the hymn, but it took a hymn-minded England to develop Ken, Watts and Wesley," p. 98; [Wither] "had no popular judgment to pass sympathetically upon his efforts, and to furnish the communal feeling without which it seems to be impossible for a good hymn to be produced," p. 108; the Doxology "has that magic of poetry whereby the words are so broadly meaningful as to be the expression for all the persons in common, yet at the same time of so specific a meaning that they are the expression of the particular idea of every separate person," p. 113; "it is an individual cry so expressive of the feelings of many that it becomes a corporate cry," p. 114; "we see a communal taste, a social judgment, revising the original and making . . . a perfect hymn," p. 155; "the style of Watts is austere, objective and formal; the style of Wesley is warm, subjective and intimate," p. 168; "many attempts at hymnody published in the books are sad and flat because they are merely pious clichés artificially joined together—mechanical construction, not warm and breathing poetry," p. 173.

The author expresses himself easily. The book seems to have grown from a university exercise, and marks of careless compilation are not wanting. It is uncritical to call the lost *Handbook* of King Alfred a "hymn-book"; to refer to *St. Alcuin*; to say that the "first piece of French writing extant" is a hymn, with the exception of a "bit of tabulation, the *Sentiments* [sic] *de Strasbourg*." If the Eulalie verses are meant, it is certainly novel to call them a hymn. Bede's book of hymns—those that with any assurance may be attributed to him—are in no sense hymns as defined: not one could be sung in service or assembly; and his book on the art of verse recognizes only classical metres. Just

what is gained by calling Hilary and Ambrose "Frenchmen" is not clear.

Perplexing to many would be the reference to stanzas, where lines are meant, in a discussion of alternate rhymes in John Wesley's verse. More serious is the statement, p. 233, that Lyte died a few moments after he handed his "Abide With Me" to someone near his bed. Lyte went to the south of France after writing not only the words but also a tune for the hymn, and had distributed it among his parishioners. We are told that Faber burnt his three volume Shelley, but we are not told that he was a friend and follower of Wordsworth, and had the poet's personal criticism. Inexcusable is the reference to "The Church's One Foundation" as "one of the best of all the American hymns." Did the writer merely guess that Samuel J. Stone was an American!

References are imperfectly provided, as in a professedly original contribution to the subject they should be. Professor Carlton Brown's two volumes are not "A Catalogue of Old and Middle English Religious Verse," but *A Register of Middle English Religious Verse*, the importance of which lies in the printing of first lines and other tags identifying verse in manuscript, most of it still unpublished. The reader should be told that the Earl of Shelborne's expository matter on hymns from 1866 on is incorporated in the article reprinted in the last edition of the *Britannica*. Any bibliography of hymnody omitting Dr. Bodine's *Some Hymns and Hymn Writers*, Philadelphia, 1907, is deficient. Nor, in discussing discrimination in the judgment of hymns, should there be ignored the work of the first committee of the Protestant Episcopal Church in America, one of whose members was Francis Scott Key. Their principles, then published, and revised down to the present time, are still available.

W. P. REEVES



*The Faith of Modernism.* By Shailer Mathews. New York: Macmillan, 1924, pp. vii + 182. \$1.50.

Modernism is not a body of doctrine, and still less a series of denials and doubts. It is essentially a point of view. There is accordingly a vast divergence of belief among modernists, but they all reach their conclusions by the same method. The modernist insists that all conclusions must be based on trustworthy evidence, and not on authority. He is unable to accept a doctrine merely because it was proclaimed by a prophet or an apostle or a general council. He feels that he must examine the evidence on which the tenet is based, and must depend in part at least on the light which God has given him.

There are plenty of modernists who do great harm to their own case, because they are as dogmatic in their conclusions as the fundamentalists. Thus when an eminent one of that ilk says that no properly educated man can accept the Virgin Birth he aligns himself with those who say that no man is a Christian who does not accept that doctrine. He overlooks the fact that millions of properly educated men have and do hold that belief. And he overlooks the fact that from the same evidence different conclusions may be drawn, and that honestly.

Dean Mathews does not make such mistakes. Naturally those who know him or his work would not expect him to be so superficial. In all the contributions he has made, probably nothing is better than this production; for it has three important qualities which are too often disregarded in a theological treatise. The book shows a deep religious spirit, an admirable historical perspective, and a true scientific method. The usually neglected historical approach is especially significant. Dr. Mathews sympathizes with the position of the leaders of all the preceding ages, and brings out the real service a doctrine may render in its day, even though it may not be able to stand the test of later ages. Everybody admits that there was a development up to Chalcedon, but the modernists cannot see why it must have ended there.

L. W. BATTEN

*Except Ye Be Born Again.* By Philip Cabot. New York: Macmillan, 1924, pp. vii + 214. \$1.50.

The value of Mr. Cabot's book lies in the fact that it is a living document of a true experience, and such testimonials of conversion have been the best first hand proofs of actually effective religion since the time of St. Augustine. Upon closing Mr. Cabot's book, the reader is left with an unquestioning impression of genuineness which, quite aside from the merits or demerits of the treatment, makes the volume worth reading. It is indeed this glow of sincerity which is its chief merit, as the book is mainly an ardent reiteration of the belief that in order to escape a deadening sense of futility and failure and ultimate despair, it is necessary to have a living faith. The refrain throughout the book is the complaint of the "soul fed on stimulants and sawdust." On examining the several chapters, however, one will find numerous good and convincing observations, as well as some statements that one may be inclined to question.

The conversion of the author was not of the "explosive," not even of the dramatic type. After eight years of trying to fight off disease, the result of exhaustion and a complete inner dissatisfaction, he acquired the habit of giving himself instructions, for the relief of his condition, at the hour when he found himself to be most susceptible to suggestions—namely, before going to sleep. This habit "degenerated," as he himself calls it ironically, into prayer. Thereupon he discovered that through prayer and prayer-like meditation alone he could be healed. So, again before sleeping, he substituted the Bible for the newspaper and from these simple beginnings on, he became more and more keenly aware of a transforming "vita nova."

From the depth of his own experience the author warns others to forestall the spiritual defeat that he has suffered. In his criticism of the present day acceptance, especially by young people and students, of any scientific theory as gospel truth while religious miracles are met with skepticism, the author suggests Bernard Shaw in his surprising defense of Mediævalism in the play "Saint Joan."

Further Mr. Cabot points out the rarity of genuine happiness in modern American life and concludes that such happiness cannot be found in freedom from divine authority. He sees men trying to escape from despair either by gambling—in business, in games or in dangerous sport—or by making themselves callous and immune from pain, like a cabbage or a stone. The author knows that the only salvation from such a state is communion with God, but he also realises how difficult it is for modern men to enter into such a communion. Thereupon he suggests very sanely and simply the way to God through Christ: "Until we can honestly say that we know Jesus, we have no right to complain that God has hidden his face from us." And Mr. Cabot believes that it would be worth while to give up business and pastimes, at least for a time, in order to learn to know Jesus.

But for such new habits of contemplation it is necessary to have a retreat; and the author says quite aptly that most Protestant churches offer none, for either they are closed or "the sexton and spiders scare you away." It is therefore necessary for a man to arrange a retreat in his own house, and to do this he may have to face the ridicule of his family.

It is such simple and general advice that the author gives. He even maintains that religion cannot be taught, though he admits that a religious spirit will grow better in a favorable atmosphere. He deplores the attitude of some clergymen toward laymen who wish to "lend a hand" in making churches accessible to the lay soul, and he reminds these jealous keepers of their prerogative that the church is for "the worshipers, not the priest."

The advice offered by Mr. Cabot for the prevention and remedy of soul disease is perfectly sound. What the reader may puzzle about, however, is why a Harvard man with all possible opportunities for a rich mental life should contract such a disease. Mr. Cabot is inclined to blame the modern system of higher education, especially the inadequacy of the scientist and the philosopher to still the thirst of the soul. To this it may be replied that a liberal college like Harvard offers, besides science and philosophy, all

kinds of living water for the imagination. The literature of antiquity, of the inspired Middle Ages, of the romantic poets in all modern tongues is poured out freely from academic fountains for all who want to come and drink. The history of art, of music, of all that tunes the imagination in harmony with the music of the spheres, may be had by those who seek it. There does not seem to be any excuse for ignoring these treasures and then complaining of modern education. It seems extraordinary that a Harvard graduate with all cultural opportunities should, for his vacation reading, have had no other alternative than Phillips Oppenheim or "The Meaning of Prayer."

The opinion that youth tends to be indifferent to the voice of God may also be challenged. Susceptibility to religious influence seems rather to be a matter of individual temperament, and in many cases religious enthusiasm is especially strong in early youth. It does not seem, therefore, that the author's experience is as typical as he believes it to be.

In Mr. Cabot's convincing praise of the renewed life of the spirit, there is only one dangerous point. The author, in speaking of the fear of loss that men have in practical life, maintains that "the man who works for God first and for a dollar second will never lack the dollar" and that "the man animated with the spirit of service will be the last man dropped from the payroll by the shrewd employer." Here one cannot but object, bearing in mind that those who live in the kingdom of God may have dollars, but that they may also lose all they have. For it must be remembered that the Prince of this kingdom was heralded as "despised and rejected of men; a man of sorrows, acquainted with grief."

MARGARET MUNSTERBERG

## BOOKS RECEIVED

(The more important works will be reviewed at length. All books for review should be addressed to the Editorial Office, Gambier.)

### Old Testament and Judaism

*Das Dämonische in Jahwe.* By Paul Volz. Tübingen: Mohr, 1924, pp. 41. M. 1.

A lecture, by one who has specialized in the field of OT and NT religious psychology, in which the religious-philosophical theory of Otto is tested by its application to the development of OT religion.

*The Genius of Israel: A Reading of Hebrew Scriptures Prior to the Exile.* By Carleton Noyes. Boston: Houghton Mifflin, 1924, pp. ix + 452. \$5.00.

An attempt to recreate the people and civilization of Israel, and to set forth events and conditions which determined the peculiar form of the Hebrew genius. It is an interpretation rather than a history, portraying the human urge beneath the passion for a righteous Deity. The littleness of Israel is superbly contrasted with the magnitude of spiritual accomplishment. H. C. A.

*Geschichte Israels bis auf die griechische Zeit.* By I. Benzinger. Berlin: De Gruyter, 1924, pp. 138. Mk. 1.25.

This little volume of the Götschen collection is a third edition of the best short history of Israel we know. There is of course no new theory in it, but it is concise, clear, sober, and well arranged. We do not agree with all the statements made there but every one must admit that they represent as nearly as possible the consensus of modern biblical scholarship. The author dates the giving of the Law in 431, which is too early. The fall of Nineveh should of course be in 612 and not in 606 as Benzinger says. J. A. M.

*Hebräisches Wörterbuch zu Jesaja.* By J. Hempel. *Hebräisches Wörterbuch zu den Psalmen.* By J. Herrmann. Giessen: Töpelmann, 1924, pp. 56 and 57. Mk. 1.50 and Mk. 1.40.

These are Hefte 2 and 4 of a new publication called *Einzelwörterbücher zum Alten Testament* edited by Professor Baumgärtel of Rostock. They will be found most convenient and useful, especially by students. Other volumes are to follow at once. S. A. B. M.

*Hesekiel der Dichter und das Buch.* By Gustav Hölscher. Giessen: Töpelmann, 1924, pp. 212. Mk. 10.

This literary study of Ezekiel by such a master, as Hölscher has proved himself to be, will be eagerly read by all Old Testament students, and they have a treat in store. S. A. B. M.

*Das Judentum.* By Max Haller. Göttingen: Vandenhoeck und Ruprecht, 1925, pp. 363. Mk. 10.

Herein we have a second, enlarged and improved, edition of Haller's fine work. S. A. B. M.

*Kulturgeschichte Israels.* By Alfred Bertholet. Göttingen: Vandenhoeck und Ruprecht, 1920, pp. 294. M. 8 (bound, 10).

A history of civilization in Palestine which is a compendium of archaeology in popular form, in historical sequence, covering the pre-Israelitic period and, in more detail, the various factors, political, social, economic, private, and religious, of the civilization of the Old Testament. There is no book just like it in English. It should be translated and made accessible to a wide circle of readers who do not know German.

*The New Psychology and the Bible.* By J. W. Povah. New York: Longmans, 1924, pp. 32. \$40.

A lecture delivered at a vacation school for OT study, applying some of the postulates of the New Psychology to the narratives of the OT.

*The Old Testament.* Vol. I: *Genesis-Esther.* By James Moffatt. New York: Doran, 1924, pp. xi + 560. Cloth, \$2.50.

An exact and idiomatic translation of the Hebrew in the most intelligible English. Scholars will be keenly interested in learning how the translator has wrestled with the verbal difficulties of the text. And Bible readers in general will unquestionably appreciate the service Professor Moffatt has rendered in supplying for the unlearned a transcript of the Old Testament which retains so much of the characteristic metaphor of the original thrown into the light of modern research. H. C. A.

*The Old Testament and After.* By C. G. Montefiore. New York: Macmillan, 1923, pp. ix + 601.

This volume takes the place of Dr. Montefiore's *Liberal Judaism and Hellenism* (1918), now out of print. Its chapters discuss the origins and development of Judaism, as seen in the OT, NT, Rabbinic literature, Hellenism, and the Liberal Judaism of to-day. The point of view is suggested by the following (p. 200): "Ethical ideals may . . . find in the New Testament and Rabbinic literature refinement, extension, deepening. But . . . I contend that the root of the matter is already contained within the four corners of the Old Testament." After all, this is what St. Augustine and other Fathers held—though it is often challenged to-day.

*Selected Poems of Jehudah Halevi.* Tr. by Nina Salaman, chiefly from the critical text ed. by Heinrich Brody. Philadelphia: Jewish Publication Society, 1924, pp. xxviii + 192. \$2.

We have long known the name of Halevi, as one of the sweet singers of Israel long after the sacred Canon closed—he was born in Toledo in 1086—



and now we have before us a selection of eighty of his poems, in a good English version and with the pointed Hebrew text on the opposite page. This is Vol. 2 of the "Schiff Library of Jewish Classics." The songs are arranged under the following divisions: The Journey to Zion, Love and Bridal Songs, Poems of Friendship, and Devotional Poems. They are lyrical in structure and spirit, in spite of the OT allusions—which might be expected to result in pedantry and clumsiness. But they are more than allusions. Halevi's mind was steeped in the OT, and the expression of his thought and feeling in Biblical language was second-nature.

#### New Testament

*The Beauty of the New Testament.* By Burris A. Jenkins. New York: Doran, 1925, pp. 240. \$1.60.

The former editor of the *Kansas City Post*, now pastor of Linwood Christian Church in that city, has taken Moffatt's translation of the NT for his study of NT style, bringing out its literary qualities, methods of composition, and enduring appeal.

*Everyman's Life of Jesus: A Narrative in the Words of the Four Gospels.* By James Moffatt. New York: Doran, 1925, pp. 242. \$1.50.

Not a Life of Christ, nor a modern "Diatessaron" or Harmony, but a selection of passages from the four gospels, held together and unified with brief chapter introductions giving the setting or the thread of narrative. Moffatt's chronology is conservative: he has the ministry last from 27 to 30 A.D. And he does not scruple to use sections from the Fourth Gospel. If anyone supposes that modern critical study of the gospels, or modern translating of the NT, results in losing the Lord of our faith in mists of legend or in wastes of lexicography, let him read this little book. It is the best of its kind—and there have been others—that we have yet seen.

*The Four Gospels: A Study of Origins, Treating of the Manuscript Tradition, Sources, Authorship, and Dates.* By Burnett H. Streeter. New York: Macmillan, 1925, pp. xiv + 622. \$3.50.

Canon Streeter's long-expected book is no disappointment. He devotes several chapters to the history of the text, and identifies the new Koridethi MS Θ and its allies with the text used in Caesarea about 230 A.D. This represents a drastic revision of Hort's theory of the text. He also disposes of "the troublesome phantom of an Ur-Marcus," and advances in its stead the theory (already expounded briefly in a published article in the *Hibbert Journal* for Oct., 1921) of a "Proto-Luke" combining Q and L and representing an authority comparable to that of Mark, and requiring accordingly the most respectful consideration of Lk's peculiar matter. This he calls "a four-document hypothesis": M (Mt's source), Mk, Q, and L, dated A.D. 50-65, and provenant in Jerusalem, Rome, Antioch, and Caesarea respectively. The concluding

chapters, on the Fourth Gospel, discuss John, Mystic and Prophet, John and the Synoptics, The Problem of Authorship, and An Old Man's Farewell—a Reverie on John xxi.

*Die Geschichte der synoptischen Tradition.* By Rudolf Bultmann. Göttingen: Vandenhoeck und Ruprecht, 1921, pp. 229 + 12. M. 9 (10/50, bound).

An exceedingly important number of the Göttingen *Forschungen* which has scarcely received the notice it deserved, perhaps because it appeared early in the post-war period. The method is that of *Formgeschichte*, to which the situation left in gospel-study by the two-document hypothesis has given rise: it is an attempt to get back of the form in which the written traditions are now found in the gospels to their oral forms, and then back of these to the original, earliest narrative accounts of the teaching of Jesus and of the incidents of his public ministry. Bultmann does not find much help from contemporary Greek or oriental literary forms; the Christian gospel, as a literary type, arose within the Church (Gospel of Mk), though the earliest collection of traditions began in Palestine some time before.

*Handbuch zum Neuen Testament* (ed. by Hans Lietzmann): *An die Thesalonicher I-II*; *An die Philipper*. By Martin Dibelius. Second edition. Tübingen: Mohr, 1925, pp. 76. M. 2 (3, bound).

*Das Johannesevangelium.* By Walter Bauer. Second edition. Pp. 244. M. 6 (7, bound).

The new and completely revised edition of Lietzmann's *Handbuch* continues steadily to make its appearance. Valuable as was the original edition, this is even more so. Questions of Introduction, which we believe were originally reserved for discussion in an additional volume, are now incorporated in the notes. The excursi are longer. The number of pages has been increased (by 12 in Dibelius' volume, by 55 in Bauer's). The *Handbuch* is of course not meant to be a commentary, in the ordinary sense, but a collection of material for the use of exegetes and commentators—historical material, literary, grammatical, religious-historical. But the result is, in the hands of a skilful interpreter or intelligent student, the very finest kind of commentary. We wish there were something like it in English, for classroom use.

*An Introduction to the New Testament.* By B. W. Bacon. New York: Macmillan, 1924, pp. xv + 285. \$1.00.

It is not often that a book is reprinted after a quarter-century without alteration or revision. Nor is it often that a book will stand the test. It is a mark of Bacon's solid scholarship, of the modernness of his work in 1900, and of the absence of "peculiar idiosyncrasies" from his views that his *Introduction*, after twenty-five years of usefulness, is once more offered to the public exactly as it has stood all this time. Teachers will welcome it, for the price is still within reach of most students; moreover, where Bacon's views need correction or supplementing there is at least a clear point of departure ready at hand. There is rarely any mistaking his meaning.

*Jésus de Nazareth: Mythe ou Histoire?* By Maurice Goguel. Paris: Payot, 1925, pp. 314. Fr. 15.

Goguel writes a history of the hypothesis of Jesus' non-existence, and then discusses the latest theories, chiefly that of P. L. Couchoud (*The Mystery of Jesus, Christianity*, 1924). In answering these, he reviews the whole of the NT and extra-NT historical tradition regarding Jesus, the genesis of NT theology, and the rise of faith in Jesus' Messiahship and Resurrection. He attempts to reconstruct the course of events leading to the disciples' belief in the Resurrection, giving weight to the "Galilean" traditions—as against J. Weiss (in *Urchristentum*).

*The New Testament: An American Translation.* By Edgar J. Goodspeed. Chicago: Univ. of Chicago Pr., 1924, pp. ix + 481. \$1.00 and \$1.50.

Cheap, pocket-size reprint of Professor Goodspeed's translation. A colloquial translation can scarcely avoid colloquialisms, and such are to be found (e.g., Ro 15: 10, "you heathen"). Nevertheless, if justification is still desired by anyone for the publication of another version of the NT, let him read Mt 1 in Goodspeed's translation, which is charming in delicacy of statement, freshness, directness, and absence both of oriental bluntness and European euphemism. Other passages (e.g., Jn 2: 4, "Do not try to direct me") suggest the original assuredly both in language and sentiment, without being vexatiously literal.

*The Origin of the New Testament and the Most Important Consequences of the New Creation.* By Adolf von Harnack. London: Williams and Norgate, 1925, pp. xvi + 229. 6/.

The latest (VI) of the *New Testament Studies* of Professor von Harnack, now translated by the Rev. J. R. Wilkinson, is the volume first published in 1914, and hitherto accessible only in the German original. Harnack traces the history of the Canon—or rather of the *collection* of the NT writings, for he is more concerned with motive-forces than with external history—up to the beginning of the third century. The chief problems discussed are the motives back of a second authoritative Canon in addition to the OT, the authority back of this creation, its course of development, the phenomenon of the "Apostolus" in addition to the "Evangelium," the plurality of gospels in the NT, the phenomenon of only one apocalypse, and the consequences of the creation of a NT, which are summarized under eleven heads. The fixing of the Canon as a collection of Apostolic-Catholic works took place at Rome between 160 and 200. Six valuable appendices conclude the work. The German original has already been reviewed in this journal, and we welcome most heartily the translation.

*Pages choisis des Évangiles.* By Hubert Pernot. Paris: Soc. d'éd. "Les Belles Lettres," 1925, pp. 259. Fr. 12.

An edition of selections from the gospels, in Greek, with a French translation on the opposite page, and with historical and critical notes accompanying

the text. It is intended for use of students beginning NT Greek. The Bibliography and Introduction are both good.

*Reviews and Studies, Biblical and Doctrinal.* By F. J. Badcock. New York: Longmans, 1925, pp. 176. \$2.50.

Readers of Dr. Badcock's essays and reviews in the CQR, JTS, and other journals will welcome this reprint of some of the best of them. The first is his review of Dr. Hall's volume, *The Trinity*, the second of Dr. Matthew's Boyle Lectures on *Christian Philosophy*, and the third the now famous September, 1921, *Modern Churchman*. These are followed by eight NT studies—the field in which the author is best known—and two Canterbury Clerical Society papers complete the volume: "Pelagianism and Original Sin," and "The Cult of the Reserved Sacrament."

#### History and History of Doctrine

*Die Apokalypsen des Esra und des Baruch in Deutscher Gestalt.* Ed. by Bruno Violet. Mit Textvorschlägen für Esra und Baruch von Hugo Gressmann. Leipzig: Hinrichs, 1924, pp. xcvi + 381. M. 22/50 (25/50, bound).

The long-awaited edition in the *Griechischen Christlichen Schriftsteller*. The prolegomena appeared some years ago.

*Augustine and Evolution: a Study in the Saint's De Genesi ad Litteram and De Trinitate.* By Henry Woods. New York: Universal Knowledge Foundation, 1924, pp. 148.

This is a thesis, in the strictest Scholastic argumentative manner, maintaining the negative of the proposition that St. Augustine's doctrine of *rationes seminales* is Evolutionism. Of course it is not identical with the modern doctrine of the evolutionary origin of species. St. Augustine holds that God once for all, at the beginning of time, created in *potency* all things that were ever to exist, and that when the right time came each thing became actual. Though this is not Darwinism, the thought of a divine involution of potential power which is afterward evolved into actuality still haunts us, in spite of the learned Jesuit, as at least very congenial with theistic evolution. M. B. S.

*S. Aurelii Augustini, Episcopi Hipponensis: De Civitate Dei Contra Paganos, Libri XXII.* Ed. with Int. and Appendices by J. E. C. Welldon. New York: Macmillan (London: S. P. C. K.), 1924, pp. lxi + 508 and 707. 42/.

Save for the lack of an apparatus of variant readings, the Dean of Durham's edition of *The City of God* achieves perfectly its apparent design, which is to provide a text for convenient use by students, with brief explanatory notes and an illuminating Introduction and Appendices. The text is good, and it is printed in legible type on excellent paper, and will long serve its purpose—especially if the renewed interest in St. Augustine's great work continues among historical, literary, and philosophical students as well as among theological spe-

cialists. We rejoice that such a foundation as the S. P. C. K. exists, and that it is devoting its resources to bringing within reach of *students* the great classics of Christian literature and history.

*Chateaubriand at the Crossways.* By Henry Powell Spring. New York: Columbia Univ. Pr., 1924, pp. xix + 195. \$2.50.

This book is an attempt to trace the non-literary sources of the first of Chateaubriand's published writings, the *Essai sur les Révolutions*. The contributions to the emotional life of the sensitive and impressionable René made by boyhood surroundings, French Revolution, and sojourn in England are set forth as an explanation of the contradictions found so frequently in the *Essai*. It is a psychological study of the subjective and imaginative young writer at the moment when he was on the point of abandoning eighteenth century rationalism for a romantic "Christianism." R. D. C.

*The Church and the Creeds.* By Daniel Lamont. New York: Doran, 1925, pp. 256. \$2.00.

A sketch of the development and place of creeds in the Church's history; the "charter," or *raison d'être* and interpretation of creeds; and a proposal of a "modern" creed, very similar to the old Symbolum Romanum but confined to those clauses upon which the majority of Christians to-day, both Modernist and Orthodox, agree.

*Clemens Alexandrinus: Quis Dives Salvetur.* Ed. by Otto Stählin. Leipzig: Hinrichs, 1908, pp. 48. M. 1.

From Vol. III of the Berlin Academy edition of Clement, with the same notes, introduction, apparatus, etc., especially designed for use in Seminars.

*Dionysius the Areopagite on the Divine Names and the Mystical Theology.*

By C. E. Rolt. New York: Macmillan (London: S. P. C. K.), 1920, pp. viii + 223. 7/6.

The work of translation was done by a lamented scholar-clergyman who died at the age of thirty-seven. Dr. Sparrow-Simpson has edited it, contributing the Preface and a brief appended essay on the influence of Dionysius in religious history. The Introduction (49 pp.) was written by the translator, as were also the careful notes on the text, on Biblical and other literary allusions, and on the philosophical principles of Dionysius. This is one of the "Translations of Christian Literature," Series I, Greek Texts, published by S. P. C. K., and one of the most valuable for the study of doctrinal history, mediæval philosophy, and Christian mysticism.

*The Doctrine of the Infallible Book.* By Charles Gore. New York: Doran, 1925, pp. 63. \$1.00.

A Student Christian Movement book, in eight brief chapters (Ch. 7 by Dr. H. R. Mackintosh), on the critical *versus* the traditional view of the Bible and emphasizing its value as understood to-day.

*English Mystics.* By Geraldine E. Hodgson. Milwaukee: Morehouse (London: Mowbray), 1922, pp. xi + 387. 7/6.

As distinguished from Dean Inge's *St. Margaret's Lectures* (1905) on the same subject, Dr. Hodgson's volume gives more information upon the *beginnings* of English mysticism—almost identical with the beginnings of English literature, and revealing an intellectual and emotional vigor destined to characterize the greatest works of English writers in both prose and poetry—and in more detail the Anglo-Catholic and Tractarian mystics. A valuable addition to our knowledge of a subject full of interest and charm.

*An Episode in the Struggle for Religious Freedom: The Sectaries of Nuremberg, 1524-1528.* By Austin P. Evans. New York: Columbia Univ. Pr., 1924, pp. xi + 235. \$2.50.

This small volume is a plea for toleration, a defence of the rights of conscience. The thesis of the book is supported by considering the attitude of the reformers toward the sectaries of Nuremberg. Persecution of these sectaries did not prevent the spread of the Anabaptist movement, but it did constitute them defenders of the right of private interpretation of the Scriptures and of the freedom of the conscience. They represented an extension of the Reformation movement though in an extreme form. Persecution failed of its end and, therefore, toleration would have been the wiser policy.

Here is an important contribution to the study of a particular phase of the Continental Reformation. A book of less than two hundred and fifty pages, it is packed full of first rate information; a book that deserves to be read many times and thoughtfully. Most valuable notes and quotations from sources are abundant throughout the work. And it is written in an attractive style. Dr. Evans has done a praiseworthy piece of work. He has made the right emphasis—for in the matter of religious toleration a sound appeal to history is none too frequent. The study of history should yield books like this one and save us from much mistaken and overheated argument. C. E. B.

*Hermetica: The Ancient Greek and Latin Writings Which Contain Religious or Philosophical Teachings Ascribed to Hermes Trismegistus.* Ed. with Engl. Tr. and Notes by Walter Scott. New York: Oxford Univ. Pr., Am. Br., 1924, pp. 549. \$10.00.

Scott's edition of this strange, interesting, and for the study of early Christianity important, corpus of Hermetic writings apparently leaves nothing to be desired in the way of critical text, apparatus, and translation. Ever since the Renaissance, editions and translations have appeared from time to time; but none were more promising than the first volume of this work, which is to be completed in four. Vol. I contains the Introduction, texts, and translation; II and III will contain the commentary; IV the testimonia, appendices, and indices. The present editor does not take the position of G. R. S. Mead, who viewed the study of the *Hermetica* as "an initiatory process towards an understanding



of [the] Archaic Gnosis"; nor yet that of a still earlier editor, Patrizzi (1591), who recommended to Pope Gregory XIV the adoption of "this new and restored religious philosophy" and its universal study. Nevertheless, he sees the historical value of the texts, and their significance for early Christianity: "The Hermetist, when he became a Christian, would not have so very much to unlearn." "Most of them [the Hermetists] must have turned Christians."

*Luther und Böhme.* By Heinrich Bornkamm. Bonn: A. Marcus und E. Weber, 1925, pp. viii + 300. M. 11.

No. 2 of the *Arbeiten z. Kirchengeschichte* edited by Karl Holl and Hans Lietzmann, by Privatdozent Bornkamm, attempts to set forward the study of Boehme on right lines by showing the relation of his speculations to earlier and contemporary philosophy, his mysticism to the German mystical tradition, and his religious philosophy to Luther. Though the exact and appreciable influence of Luther upon Boehme is often out of the question, and indiscernible, there was nevertheless a real psychological relationship between them. "Boehme's struggles for light and his peace of soul, different as the two men are, were worthy of Luther as were those of scarcely another in Protestantism."

*Marcion: Das Evangelium vom Fremden Gott. Eine Monographie zur Geschichte der Grundlegung der Katholischen Kirche.* By Adolf von Harnack. Second edition. Leipzig: Hinrichs, 1924, pp. xv + 15 + 235 + 455. M. 30 (32/40, bound).

The first edition of this important work was reviewed in this journal shortly after it appeared in 1920. In 1923 Dr. von Harnack published his *Neue Studien zu Marcion*. The present, second edition of the original work is not a synthesis of the two series of studies, but only a careful revision of the first. It contains some references to misunderstandings and misinterpretations of his position, which he now endeavors to clarify, and several new sections, including the *Vulgate Ep. to the Laodiceans*, which Harnack has shown to be a Marcionite fiction. The book therefore remains essentially what it was, a monograph indispensable for the study of Marcion and his sect, of second-century ecclesiastical history and history of doctrine, of Biblical text and Canon, and of the most potent forces that went into the "making" of the NT. As Harnack says, many of the problems of early ecclesiastical and dogmatic history are simply insoluble apart from Marcion; and no such book exists upon Marcion as this one.

*Miscellanea Tomista.* Barcelona: PP. Capuxtins, 1924, pp. 509.

This is an extra number of Vol. 34 of the *Estudis Franciscans* edited by the Capuchin Fathers of Barcelona, devoted to Thomistic studies in the six-hundredth anniversary year of St. Thomas' canonization. Except for two articles in French, one in Italian, one in Latin, and a French translation of the first article, by the editor, at the end of the volume, it is entirely in Catalan. Many of the articles are philosophical, some are historical, some theological,

and one treatise of Einstein and St. Thomas. There is also a Catalan sermon upon St. Thomas by St. Vincent Ferrer. The volume is handsomely printed and has a black and sepia frontispiece reproducing Fra Angelico's painting of the saint. The Latin article is Remigius of Florence's tractate, *De uno esse in Christo*.

*Our English Bible: The Story of Its Origin and Growth.* By H. W. Hoare. New York: Dutton, 1924, pp. xxxi + 336. \$2.00.

Accompanied by a very full chronological table, and replete with quotations, illustrations, and historical references, this volume tells in a fascinating way the history of the English versions of the Bible. It is a revised edition, with specimen pages from an old Bible and a bibliography added. The book is "popular"; but since it is also accurate this is all to its credit.

*The Philosophy of St. Thomas Aquinas.* By Étienne Gilson. Cambridge: Heffer, 1924, pp. xv + 287. 7/6.

This is the authorized translation of one of the standard works on Thomism, written by an independent scholar, the Director of Studies at *L'École pratique des hautes Études religieuses* at Paris and editor of the important series of "Studies of Mediæval Philosophy." The work is purely historical and expository, and deals with Thomistic philosophy, not theology. St. Thomas is variously viewed to-day as a Modernist and as a Scholastic, a Humanist and an orthodox Conservative. In fact, he was both; and for his times and for the later development of philosophy this was immensely significant. "St. Thomas, an innovator when compared with the Augustinianism of his time, yet deeply conservative if considered as the heir of St. Justin, Lactantius, or St. Clement of Alexandria, makes his choice *both* for Greek naturalism and Christian supernaturalism, fuses both in an indissoluble synthesis, and postulates, or rather guarantees, the perfect development of natural man and of reason in the name of the supernatural and of Revelation."

*St. Thomas Aquinas as a Philosopher.* By A. E. Taylor. Oxford: Basil Blackwell, 1924, pp. 32. 9d.

One of the "Aquinas Sexcentenary Lectures," delivered at Manchester University, May 26-30, 1924. The current estimate, like the traditional—at least in Protestant circles—of Thomas Aquinas needs revision, according to Professor Taylor. It is "no mere Aristotelianism revised but a masterly synthesis of both Plato and Aristotle with one another and with Augustine, effected by original insight of the first order." Readers of the author's recent volume, *Platonism*, will welcome this further treatment of St. Thomas, whose philosophy Taylor reckons among the fruits of Platonic influence in Christian theology.

*Le Réalisme de Pascal.* By Pierre-Marie Lahorgue. Paris: Beauchesne, 1923, pp. viii + 317. Fr. 20.

This is an *Essai de Synthèse*, grouping Pascal's philosophical, apologetic, and mystical fragments about the leading principles of his thought, and thus welding them into some sort of system. The student will find the volume a valuable index to Pascal's work in these fields.

*The Theology of Tertullian.* By Robert E. Roberts. London: Epworth Pr., 1924, pp. xxiv + 279. 10/6.

A thorough survey of Tertullian's writings and positions on the several doctrines of Christian theology, in relation to the current controversies caused by Gnosticism, Montanism, and Monarchianism. His place in the history of theology is discussed, and his work as an apologist. The book gains importance from the lack of similar studies in English. F. J. H.

*Toulouse in the Renaissance.* By John Charles Dawson. New York: Columbia Univ. Pr., 1923, pp. 190. \$2.85.

This book consists of three essays, literary and historical in their character, describing the Floral Games of Toulouse, university and student life at Toulouse in the sixteenth century, and the student life of Etienne Dolet, the humanist. The book has been enlarged from the one on the same subject published by the Columbia University Press in May, 1921. It contains many poems which were offered in competition for the Floral prizes. It is dedicated to the present "*Mainteneurs of the Jeux Floraux of Toulouse.*" R. D. C.

#### Philosophy and Philosophy of Religion

*The Christian Belief in Immortality in the Light of Modern Thought.* By Jas. H. Snowden. New York: Macmillan, 1925, pp. 180. \$1.50.

Readers of Dr. Snowden's earlier book, *Can we Believe in Immortality?* will welcome his later treatment of the subject in the present volume, which received the *Churchman* prize of \$1000 in 1923. It covers much of the ground of the earlier volume, though the material—especially that relating to present-day scientific thought—is strictly up to date. "Modern Views of the Universe," and objections based thereon, are carefully considered, after which the "natural," the "religious," and the "Christian" grounds of belief are presented forcefully. A wealth of quotations makes the volume a useful storehouse for preachers preparing sermons on this subject. And the final chapters on "Eternal Life" and "Pragmatic Tests and Confirmations" voice elemental Christian convictions in a powerful and attractive, if somewhat homiletic, form.

However, one cannot help feeling that a consideration of "modern thought" not limited to modern science, but including modern philosophy as well, would have been stronger. The author lacks a clear-cut conception of the mode of Christ's resurrection (p. 121f), and is apparently willing to accept any interpre-

tation that safeguards the "supernatural." There is no attempt at a historical or doctrinal definition of what "Christian belief in immortality" really is: this surely would have been a useful preliminary. There is an excellent index.

*The Dogma of Evolution.* By Louis T. More. Princeton: Princeton Univ. Pr., 1925, pp. 387. \$3.50.

Dr. More, who is Professor of Physics at the University of Cincinnati, delivered the Vanuxem Lectures at Princeton in January. The volume appeared promptly, on January 22. Its nine lectures present the history of the theory, from the Greek and Mediaeval periods down to the present, concluding with the subjects, Life as Mechanism, Evolution and Society, and Evolution and Religion. The Introduction, "Evolution as Science and Faith," strikes the keynote. "The doctrine of the founders of evolution was clear and it was pronounced with authority; to-day it is confused and broken with so many cross-currents that it is very doubtful if many of those who confidently subscribe to the dogma of evolution as the explanation of life, of society, and of religion, know what it really requires us to believe. In spite of the fact that much of the earlier specific work has been discredited, it is equally true that *modern biologists are still using the ideas and methods of their predecessors*. If these ideas and methods are fundamentally wrong, then the monistic and naturalistic philosophy, which has followed from the doctrine of evolution and which is still dominant, will fall also." How far biological scientists will accept Professor More's criticisms or his account of the history of evolutionary theory or of its status to-day, we cannot say; nor how much of aid and comfort "Fundamentalists" will derive from a perusal of the volume. So long as Evolution and Naturalism are identified in the popular mind, we shall not be surprised—we shall, indeed, hope—to see protest made in the interest of religion and of man's higher life. But Naturalism, we had thought, long since gasped its last in philosophical circles. Only in the "popular mind," and in some narrow scientific groups, does it still survive as the ally and partner of Evolution.

*Experience and Nature.* By John Dewey. Chicago: Open Court, 1925, pp. xi + 443. \$3.00.

The first series of the Paul Carus Foundation Lectures on philosophy. Dr. H. B. Alexander writes the foreword explaining the purposes of the Foundation and introduces the first lecturer, whose "influence is of the type which represents Dr. Carus' ideal."

*Idealism as a Philosophical Doctrine.* By R. F. Alfred Hoernlé. New York: Doran, 1925, pp. 189. \$1.25.

In five chapters Dr. Hoernlé has presented the history of Idealism from Plato to Bradley and Bosanquet. His exposition of Berkeley ("Idealism as Spiritual Pluralism") is exceptionally good, and the Theory of the Absolute

(Kant, Hegel, and later Idealists) will do much to enable "popular readers"—as the book reviewers call them—to grasp the subject with more of sympathy and understanding than is the usual case. The theological reader, for whom the theory of the Absolute is apt to mean the erasure, not the preservation, of all the familiar spiritual and moral values, will find here a clue to the significance and reason for existence of that theory.

*Logos: Internationale Zeitschrift für Philosophie der Kultur.* Band XIII. Ed. by Richard Kroner. Tübingen: Mohr, 1924-5.

One of the leading journals of the world, deserving to be better known in America. It is not limited to "Philosophy of Civilization" in the external sense, as the following titles selected from Vol. 13 will show: R. Otto, Eastern and Western Mysticism; H. Prager, Paul Natorp and the Problem of the Philosophy of Religion; G. Mehlis, The Field of Mysticism; V. Norström, Fr. Nietzsche, an Estimate; M. Fuchs, Problems of Ethics; G. Pick, The Structure of the Modern Religious Spirit. It is evident that religion and ethics, as well as philosophy, bulk largely in the "philosophy of civilization" as understood by the editor of *Logos*.

*Mind as Behaviour and Studies in Empirical Idealism.* By Edgar Arthur Singer, Jr. Columbus, Ohio: R. G. Adams and Co., 1924, pp. ix + 301.

Under this double title the author has collected more than a dozen articles most of which have appeared in the *Journal of Philosophy* and the *Philosophical Review*. A direct and vigorous style emphasizes Professor Singer's unusual aptitude for clear and popular exposition of philosophical theory. "Mind as Behaviour" is a radical thesis and while disclaiming the modern title, Behaviourist, in some of its implications, Professor Singer early adopted its essential principle.

The papers of the second group discuss critically and constructively the principles of the Empirical method. The attitude of biology toward the mechanical ideal, Kant's noumenon and first antinomy, final causes, the search for the ultimate datum of science, are some of the topics which Professor Singer discusses in an interesting and helpful way. W. F. P.

*The Philosophical Bases of Asceticism in the Platonic Writings and in Pre-Platonic Tradition.* By Irl G. Whitchurch. New York: Longmans, 1923, pp. vi + 108. \$1.00.

In the "Cornell Studies in Philosophy." There are many admirers of Plato who do not recognize in him a religious teacher, a teacher not only of religious theory but of practical religion, of ethics, of asceticism and discipline. He was no "sensuous Greek"—there were not many such, in fact, at least in his days. Dr. Whitchurch has placed this element in Plato's teaching in clear historical perspective.

*The Philosophy of Emile Boutroux as a Representative of French Idealism in the Nineteenth Century.* By Lucy S. Crawford. New York: Longmans, 1924, pp. vii + 153. \$1.00.

In the "Cornell Studies," Boutroux's importance for modern Protestant theology in France is increasingly recognized. His philosophy is scarcely final; but he lived in a hard time, and he kept the faith—the philosophical faith of Idealism. He doubtless has had something to do with the revival of religious faith in France in the last quarter-century, not to mention Modernism.

*Plotin: Ennéades, II.* Texte établi et traduit par Émile Bréhier. Paris: Soc. "Belles Lettres" (95 Boul. Raspail), 1924, pp. 138 (x 2 = 276). Fr. 12.

Ennead II contains Plotinus' physical treatises, *i.e.*, On the Kosmos, On the Celestial Circular Motion, The Influence of the Stars, Quality and Form, The Small Size of Distant Objects, Against the Gnostics, etc. As Professor Bréhier says in his Introduction, the dogma of the incorruptibility of the world was "the thesis which, at the close of antiquity, separated most decisively the last defenders of 'Hellenism' from the invading Christian thought." This thesis Plotinus defends and interprets in Enn. II. He is not satisfied with earlier expositions and defenses (*e.g.*, Philo's), and undertakes to ground the doctrine by a more thorough study of Plato's *Timaeus*. This Ennead is also interesting as reflecting Plotinus' one and only contact with Christianity (that we know anything about)—the Gnostics whom he met at Rome. Professor Bréhier's notes and translation are clear and instructive, and valuable for the historical as well as philosophical or theological student. And his text has the advantage of a fairly complete apparatus, so that the reader can become his own textual critic if he suspects or disapproves Bréhier's edition of the Greek. A word ought to be said of the Greek typography; but it is beyond all praise, one of the most beautiful and most legible types ever designed.

*Science and Creation: The Christian Interpretation.* By C. F. D'Arcy. New York: Longmans, 1925, pp. vi + 106. \$1.25.

The Archbishop of Armagh finds in the new "Epic of Creation" which science has written, and which is now in process of world-wide popularization, more than an occasion for the reformulation of Christian apologetics. "If the teaching of science be true, it must become a source of light, yielding a fresh illumination." And he finds that it gives fresh meaning and value to the Christian interpretation of history and human life. It is a book deserving widespread reading in America at the present time.

*The Sense of Immortality.* By Philip Cabot. Cambridge: Harvard Univ. Press, 1924, pp. 50. \$.50 and \$1.00.

In this little book Mr. Cabot, who has already reported his own spiritual pilgrimage and its outcome in the *Atlantic Monthly*, sets down in simple, direct, and powerful language his conviction, arising from his personal experience,



that the sense of immortality is indissolubly bound up with a living and working faith in God. This faith has its most immediate utterance in conscience. Mr. Cabot casts no slurs on reason or intellect, but he contends that faith is rooted in instinctive *feeling*, in the *heart*, and issues in action, adventure, the taking of risks. One might quarrel with his use of the term "instinct." It is a golden little book. No clergyman or thoughtful layman can afford to miss it.

J. A. L.

*Stoicism and Its Influence.* By R. M. Wenley. Boston: Marshall Jones, 1924, pp. xi + 194. \$1.50.

In "Our Debt to Greece and Rome" series. After a presentation of the general situation out of which Stoicism arose, and a discussion of "Some Stoic Dogmas," the author traces the history and influence of the philosophy through the Hellenistic and later Græco-Roman period, early Latin Christianity, "the Great Transition" (sixteenth century), and the nineteenth century. A good bibliography concludes the volume.

*What is Man?* By J. Arthur Thomson. New York: Putnams, 1924, pp. ix + 331.

Everyone knows that the Professor of Natural History at the University of Aberdeen is one of the world's leading biologists and that he is a Christian thinker as well. His *Outline of Science* has been published or circulated through a large part of the world; and is read by hundreds of thousands. His *System of Animate Nature* is on the shelves of philosophers, and, though less popular, states in unequivocal terms his belief in the creative purpose working both hitherto and now in the physical universe. The present volume is "popular" in style and easy to read, and will give the average reader a clear idea of man's slow development—from the earlier *Hominidæ*, a million or two years ago, to civilized man to-day. At the same time, Dr. Thomson believes evolution still effective, and a higher form of humanity to be on the way. What he has to say of the morals of early man is worth advertising, especially in circles where our biological ancestry is thought to excuse "cave man" practices: "we venture to doubt whether there ever was a 'brutal stage' in the evolution of man" (p. 60). The author is distinctly among those who "believe in God and evolution."

#### History and Psychology of Religion

*Conversion: Christian and Non-Christian.* By Alfred C. Underwood. New York: Macmillan, 1925, pp. 283. \$2.00.

Dr. Underwood's former residence in India, as Professor in Serampore College, Bengal, has enabled him to present with added interest and vividness his "comparative and psychological study" of conversion in various religions. The study is in three parts, following an Introduction on "The Comparative and Psychological Methods." Pt. I, Historical, treats of Conversion in the OT

and later Judaism, classic Christianity, and other oriental and Mediterranean religions. Pt. II, Psychological, treats of Conversion and Adolescence, precedent experiences, types, accompaniments, mechanism, and fruits of conversion. Pt. III discusses conversion in its comparative aspects. The able discussion in the volume is based upon a valuable collection of source materials.

*Lehrbuch der Religionsgeschichte* (Begr. von C. de la Saussaye). Fourth edition, completely revised. Ed. by A. Bertholet and E. Lehmann. Tübingen: Mohr, 1925, Lfg. 4, pp. 129-256; Lfg. 5, pp. 257-384 (of Vol. II). M. 3 each.

The present sections carry us through the Hindu, Persian, and Greek religions. At the present rate, the two volumes will be completed by autumn of this year. No student of History of Religion can overlook this work, undertaken by a staff of specialists, German, Dutch, and Scandinavian. The most recent literature has been surveyed and the modern point of view is illustrated by the arrangement of the three sections on the historical evolution of Greek religion so far published in Lfg. 5: Homeric Rationalism and Anthropomorphism, Legalism and Mysticism, and the Civic Religion. So far, Vol. II is about four times the size of the original of de la Saussaye (1889).

*Matter and Spirit*. By James B. Pratt. New York: Macmillan, 1922, pp. ix + 232. \$1.50.

"If we knew just how mind affects body and how body affects mind we should have the clew to many a philosophical riddle, and a clew that would give us much-needed guidance not only in philosophy but in many a region of practical, moral, and religious activity and experience in which our generation is groping rather blindly and is longing very eagerly for more light." As against the current survivals of "dogmatic Naturalism," and monistic Idealism, Dr. Pratt boldly avows Dualism—of the Platonic kind, with spirit uppermost. He writes always with perfect clearness and a real recognition of religious and moral values.

*The Place of Reason in Christian Apologetic*. By Leonard Hodgson. New York: Appleton, 1925, pp. 84. \$1.00.

A criticism of Otto's *Idea of the Holy* in four lectures delivered before the General Theological Seminary, New York, with a paper on "Experience, Religious Experience, and Christian Experience."

*The Psychological Approach to Religion*. By W. R. Matthews. New York: Longmans, 1925, pp. 74. \$1.00.

Lectures occasioned by "a widespread impression that psychology has 'explained' religion, and explained it in such a way as to deprive it of all objective truth. . . . In many quarters the psychology of religion threatens to take the place not only of theology but of religious belief." A valuable little book for setting right, as regards both psychology and religion, those unfortunate

persons who have not the leisure or inclination for study but have been too ready to swallow in "predigested"—often indigestible—form the "latest results" of scientific research.

*The Psychology of Religious Experience: Studies in the Psychological Interpretation of Religious Faith.* By Francis L. Strickland. New York: Abingdon, 1924, pp. 320. \$2.00.

Taking the "normal experience as it is found in Christianity," the author has produced a volume which in method and arrangement is suitable for either popular reading or school use as a textbook. His point of view is allied to those of Coe, Pratt, and McDougall in psychology. His purpose is constructive, and he knows the facts of religious experience at first hand, not by questionnaire.

*The Psychology of Religious Mysticism.* By James H. Leuba. New York: Harcourt, Brace, 1925, pp. xii + 336. \$6.50.

The first chapter of this work appeared in ATR, Vol. VII, No. 2, where the proximate publication of the volume was announced. Professor Leuba's competence in the field will be questioned only by those for whom a first-hand experience of and native sympathy with mysticism are indispensable for its interpretation—and perhaps they are right. His method is like that of James, in *Varieties*, with which the present volume may be compared. He takes the lower, pathological, effeminate mysticism of Suso, Catherine of Genoa, Mme. Guyon, Sta. Theresa, and Ste. Marguerite Marie Alacoque for his standard type—much as James took the vagaries of religious experience in general. The apologist for mysticism and for supernatural religion cannot ignore this book—it is too penetrating, too devastating in its criticism of the higher reaches of individual spiritual life.

*The Religion of the Rig Veda.* By H. D. Griswold. New York: Oxford Univ. Pr., Am. Branch, 1923, pp. 416.

Whenever we see a new volume of the "Religious Quest of India" we wonder how we could manage to get along without them. Dr. Griswold's work maintains the high level of scholarship and practical value of the series. He studies in it the pre-Vedic and Vedic periods and the Rig Veda as a collection of books. The second part gives the contents of the Veda, its pantheon and pandemonium, the lofty figure of Varuna the Ethical God, Agni the Priestly God, Indra the Warrior God, Soma the deified sacrificial drink, Ushas and the Ashvins, and finally the minor gods. The last chapter of this section treats of eschatology. The third part treats of the influence of the Rig Veda on Hindu life and of its fulfilment in Christianity. Dr. Griswold's book shows a remarkable sense of proportion. The arrangement of topics is excellent. The accuracy of information leaves nothing to be desired. The author is perfectly fair and honest. We would have liked to see the Vedic ritual treated some-

what more fully in order to avoid the impression that Vedic religion consisted mainly in psalm singing. After all the relation of the Veda to Aryan ritual is about the same as that of the Psalter to Temple worship in Jerusalem.

J. A. M.

*Sacraments and Society.* By A. W. Cooke. Boston: Badger, 1924, pp. 243.

A study of the origin and value of religious rites from the point of view of social psychology. Quite reliable and sound. J. A. M.

*The Theosophical Movement, 1875-1925: A History and a Survey.* [Anon.] New York: Dutton, 1925, pp. 32 + 705. \$5.00.

The first authoritative history of this interesting and significant movement—significant of dissatisfaction with the cocksure materialism of the latter nineteenth century—has been written by a member of the Society. The history records in full detail the bitter and unedifying controversies that sundered the Society soon after its foundation; and it is written partly as an apology for Mme. Blavatsky—who is described as one of the greatest geniuses in history, a messenger whose teaching has been appropriated without acknowledgment by the leading philosophers and popular writers of to-day. Though acknowledging that 1925 marks the *nadir* of the movement's history, the author closes the volume (after bringing the history down to 1899, with one incident in 1906-7) with an optimistic sketch of the future of the movement, 1925-1975.

#### Religious Education

*The Child: His Nature and His Needs.* Ed. by M. V. O'Shea. Valparaiso, Indiana: Children's Foundation, 1924, pp. ix + 516. \$1.00.

"A survey of present-day knowledge concerning child nature and the promotion of the well-being and education of the young." The Children's Foundation is a non-profit-taking institution for the study and dissemination of knowledge concerning children, established in 1921 by a public-spirited Illinoisan who believes children should have a fairer opportunity at the hands of parents as well as teachers. The book, the first of the Foundation's publications, has been prepared by a group of the leading educationists of the United States, and is sold at far below cost, and at much farther below *value*. Rather, no copies are "sold"; they are given freely to persons contributing \$1.00 (for each copy) towards the funds of the Foundation. Parents will find the book interesting and instructive, and religious educators will do well to encourage its circulation.

*A History of Religious Education in the Episcopal Church to 1835.* By Clifton H. Brewer. New Haven: Yale Univ. Pr., 1924, pp. xi + 362. \$4.00.

The importance of this volume is only suggested by the fact that no other work exists, covering this field. The author has made a thorough study of the

sources, and the fruits of his labor are set forth clearly and in attractive style. The Church has reason to be proud of the efforts made a century ago, and even earlier, to meet the need of the times for secular and religious instruction. The educational movement, so strong to-day, is not altogether a new phenomenon in the Episcopal Church. If it is not asking too much of the author, let us say that we sincerely hope he will eventually carry on the history to 1925. He has the thread of the narrative well in hand, and no one else, so far as we know, is better equipped to perform this important task. The history of religious education certainly ought to be taught in our seminaries; we now have a text of first-class value for the earlier half of the course in religious educational history in the American Church.

*The Project Principle in Religious Education.* By Erwin L. Shaver. Chicago: Univ. of Chicago Pr., 1924, pp. xix + 375. \$2.75.

The latest of the University of Chicago Publications in Religious Education is a discussion of the now-popular "project principle" (taken over from general education) in the field of religious education, and a detailed report upon projects already worked out in various schools. Although there are extremists who would reduce all education at once to the pursuit of "projects," just as there are those who would convert it at once into play, games, recreation—whose extremism really harms the causes they represent—we believe the project method has come to stay. Instruction is not the whole of education. Activity is a large part (of course, no one has demonstrated just *how* large a part). And self-directed activity towards a common end is invaluable if achieved by the class as a whole.

*Psychology for Bible Teachers.* By Edward A. Annett. New York: Scribners, 1925, pp. xii + 241. \$1.50.

In the "Life and Religion" series, edited by F. K. Sanders and H. A. Sherman. The author, who has spent fifteen years in India as the director of teacher training for the World's Sunday School Association, is not only familiar with modern psychology but aware also of its practical uses, of its connection with religion, and of its primary importance for the teacher. A very useful manual for leaders of teacher training classes, and for students of religious education.

*Real Stories of the Geography Makers.* By John T. Faris. Boston: Ginn, 1924, pp. viii + 332. \$.92.

Forty-seven fascinating, well-illustrated, biographically documented chapters on the history of geography and discovery from Homer to Scott and Shackleton. It is the kind of geographical reader the Church School library might well provide for collateral and reference study, and one of certain interest and value in missionary courses (*e.g.*, *God's Great Family*, and more advanced courses). Incidentally, it is an example—in format, in illustrations, in arrangement, in binding, in price—of what all children's textbooks, including those used in RE, ought to be.

*Religious Education Through Story Telling.* By Katherine D. Kather. New York: Abingdon, 1925, pp. 219. \$1.00.

A really thorough study of the principles of story-telling, the technique and the methods, and a useful help in finding suitable stories to tell.

*Twenty-five Years of American Education.* Ed. by I. L. Kandel. New York: Macmillan, 1924, pp. xvi + 469.

A symposium by former students of Dr. Paul Monroe in appreciation of his twenty-five years at Teachers' College, Columbia University. The essays summarize the achievements of the past quarter of a century in the various fields of American Education. M. R. R.

#### Sociology

*Divorce in America Under State and Church.* By Walker Gwynne. New York: Macmillan, 1925, pp. 154. \$2.00.

Dr. Gwynne is general secretary of the Sanctity of Marriage Association, and after a prolonged study of the situation in America concludes that "after a full generation of groping and struggle, the movement for Federal legislation on Marriage and Divorce, through an Amendment to the Constitution, has at length reached a very hopeful stage, both in Congress and in the country at large." His book will, we trust, help forward the movement, in which all sane citizens must share, to cope with the appalling evil of divorce and bring some uniformity and order out of the chaos of our legislation. Whether or not a Constitutional Amendment is the best method, is really secondary; if all decent Americans realize what the present situation is, a method will be found.

*Geschichte des Ehehindernisses der Entführung im kanonischen Recht seit Gratian.* By Max Mitterer. Paderborn: Schöningh, 1924, pp. x + 49.

A Munich doctoral dissertation, well documented, and with a large bibliography.

*The History of American Idealism.* By Gustavus Myers. New York: Boni and Liveright, 1925, pp. 349. \$3.00.

Accurately named, this book describes the successive movements in American history launched and maintained under the inspiration of popular ideals. The struggles for political, social, educational freedom, the anti-monarchical, anti-aristocratic, anti-slavery movements, and the war for the preservation of democracy in Europe are carefully described and documented. It is a refreshing book to read in days when grave doubts are abroad as to the honesty and disingenuousness of our claim to be a nation of idealists.

*Who Should Have Wealth and Other Papers.* By George Milton Janes. Milwaukee: Morehouse, 1925, pp. 168. \$1.50.

An interesting and readable series of essays on economic questions. In addition to the first essay, which gives the book its title, there are chapters on



Robert Owen, Who Pays for War, the Non-Partisan League, the Steel Strike Report, and other questions of present-day importance. c. l. s.

**Prayer Book: Devotional**

*The Church at Prayer and the World Outside.* By Percy Dearmer. New York: Doran, 1925, pp. 256. \$2.00.

The latest volume in the "Living Church Series" is a study of Christian worship, chiefly historical, but with the needs of the present (including Prayer Book Revision, but not limited to this) well in mind, and the quandary of the "Man Outside" as he views the varied rites, customs, postures of Christians at prayer. Like all its author's books, stimulating, forceful, positive.

*The Congress Report: Congress of the Episcopal Church in Scotland, Edinburgh, October 7-9, 1924.* Edinburgh: Scottish Chronicle Press (100 Princes St.), 1924, pp. 82.

The papers, all of a very high intellectual and spiritual order, were by leading Scottish and English Churchmen, and upon the general subjects of God in Christ, Christ in the Church, and the Church in the World. The report is illustrated with photographs of the speakers.

*Fourth Report of the Joint Commission on the Book of Common Prayer.* New York: Macmillan, 1925, pp. 116. \$1.25.

This is the book that will go before General Convention in New Orleans, in October. It represents twelve years of work on the part of the Commission, appointed in 1913. Many of its proposals were ratified in 1922; but even these should be further revised, the Commission recommends. The additional proposals will not revolutionize the Book of Common Prayer, but they will make it a somewhat more modern and more useful Book of Worship. If only the Convention recognizes the elemental principle that no garment of praise is designed as a coat of mail, that a Prayer Book is to be a guide and inspiration to worship and not a restraint, that liturgical freedom is indispensable, there is hope that the proposals will be adopted and incorporated into the Prayer Book.

*A Letter to His Grace, the Lord Archbishop of Canterbury.* By E. A. Knox. New York: Longmans, 1925, pp. 31. \$15.

The letter accompanied the presentation of the Memorial Against Changes in the Communion Service and Against Alternative Services. It is followed by a verbatim report of the speeches made on the occasion, November 27, 1924.

*The Secret Garden of the Soul, and Other Devotional Studies.* By E. Herman. New York: Doran, 1924, pp. 253. \$2.00.

A series of twenty-six devotional essays, published posthumously by the husband of the brilliant journalist-mystic. Mrs. Herman began her career as a writer while in Australia as the wife of a Free Church missionary, and ended it on the staff of the *London Church Times*. Her eventual discovery of Catholic Christianity was almost a foregone conclusion from the start.

*The Vigil of the Cross: Prayers and Meditations on the Seven Words from the Cross, With an Order of Worship for a Three Hour Service on Good Friday.* Sel. and arr. by Frank J. Goodwin. New York: Macmillan, 1925, pp. 75. \$1.00.

Obviously the compilation of a Protestant minister furnishing but another witness to the adoption by non-liturgical Christian bodies of the Church's devotional methods.

The meditations are, in the main, dull and lifeless. The prayers are helpful, chosen, most of them, from Anglican and Roman services, with a generous use of Dr. Orchard's *Book of Prayer*, Rauschenbusch's *Prayers of the Social Awakening*, and Martineau's *Home Prayers*. Clergy of the Church will be disappointed in the book. G. C. S.

### Biography

*Handley Carr Glyn Moule, Bishop of Durham: A Biography.* By J. B. Harford and F. C. Macdonald. New York: Doran, pp. 410.

This is a second edition of Bishop Moule's life. H. C. G. Moule experienced a great change which he describes in these terms. "My trust is that this very Christmas vacation, after a time of much mental wretchedness, I was able to find and to accept pardon and peace through the Satisfaction of the Redeemer, as I had never done before; and to feel a truth and solid reality in the doctrine of the Cross as I have ever been taught it at homes, such as I had sometimes painfully—very painfully—doubted of, under the continual droppings of the controversies and questions of the present day, and the differences, real and apparent, among Christians" (p. 48). This quotation gives us the keynote of the life of the great leader of Evangelical thought in England. It was a character building religion, founded on the classics and the Bible seen on a plane. It was very English. We miss it much to-day as a living force, in an age of haste and complexity. J. A. M.

*Unmailed Letters.* By Joseph H. Odell. New York: Dutton, 1924, pp. 221. \$2.50.

Mr. Joseph H. Odell is well known to those whose interest lies not only in education, but in education that refuses to be confined within the limits of an inexorable system. These letters, originally unmailed, but now mailed in bulk (thirty of them) to those who would know him better, are written with simplicity, directness and charm. H. B. W.

*William Austin Smith.* By Charles Lewis Slattery. New York: Dutton, 1925, pp. ix + 244. \$2.50.

A biographical sketch of a life-long friend, made by the Co-adjutor Bishop of Massachusetts, containing nine essays by Dr. Smith, and six illustrations. The large type and light, opaque paper invite interest in a skillful presentation of a strong personality. W. C. D.

## Sermons

*L'admirable.* By A. Quiévreux. Paris: Fischbacher, 1924, pp. 218. Fr. 8.

Pastor Quiévreux was one of a group of French Protestant ministers who attempted to present Christianity to the unchurched multitudes of France as a *Christianisme social*. In this volume published after his death we have six sermons under the heading *Vers le Christ* and seven others under the title *Par Jesus Christ*. The title of the volume is taken from the well-known text Isa. 9:5. These are really fine addresses, honest, openminded, thoroughly sincere. Some were delivered before assemblies of men who passed for free thinkers, others in churches. The same language is spoken in all, that of a man who had found Christ to be a living reality. While we have in America quite different problems to face, we wish we had among us some men who could face our unchurched or indifferent masses with as true a translation of the everlasting Gospel. J. A. M.

*The Gospel and the Modern Mind.* By Walter Robert Matthews. New York: Doran, 1925, pp. 188. \$1.75.

The chapters which go to make up this book originated in a course of sermons delivered by the Dean of King's College, London, at St. Bartholomew's Church, New York, in the summer of 1924. The author calls the book "an essay in popular theology." He says, "It is meant to interest educated men and women, who, without being experts in science or philosophy, have adopted what we vaguely call the 'modern' view of the world." C. L. S.

*The Inner Life: Essays in Liberal Evangelicalism.* Second series. By Members of the Church of England. New York: Doran, 1925, pp. xiv + 300. \$2.00.

In a sense, the manifesto of a new movement in English theology—new yet old—which is, however, apparently more concerned with religion than with theology. This is to be seen in the choice of subjects for the second volume: The Indwelling Christ, Christ our Example, The Church in the World—these are some of the titles. The program of the movement, which its members call "synthetic" or "inclusive," is sure to awaken much sympathetic interest among American churchmen. As against popular misconceptions, the editor (T. G. Rogers) maintains that Liberal Evangelicalism is just as definite as Anglo-Catholicism; and though, e.g., taking a "reduced" view of the Holy Communion, its view is more nearly that of the New Testament.

*Never Man So Spake.* By Howard B. Grose. New York: Doran, 1924, pp. 267. \$1.75.

Believing that "there is only one remedy for the reduced Christianity from which we have been suffering and that is an increase of loyalty to the Person and principles of Christ," Dr. Grose has in this book called readers to put themselves "to school again with those who first listened to the lessons given to

the earliest disciples." The book is divided into two parts, The Teacher and His School, and The Teaching of Jesus. Part II has nine chapters on our Lord's Teaching concerning God, Himself, The Holy Spirit, Character, Sin, Salvation, Prayer, the Life Here, and the Life Hereafter. It is an excellent book and should be of great service as a textbook for adult classes. G. C. S.

*The Romance of Religion.* By Lewis T. Guild. New York: Abingdon, 1924, pp. 285. \$1.75.

A book of sermons by a Methodist minister of Los Angeles, Cal. As he pleasantly remarks in his foreword he has "diligently gathered both pollen and nectar from many cups and broad fields," and offers "both comb and honey" to his fellow men. Abraham Lincoln was once asked his opinion of a book. His reply I make my own in appraising this apiarian volume: "Anybody who likes this kind of a book will find it to be the kind of a book he likes."

G. C. S.

*Sermons for the Times.* Ed. by Peter Walker. New York: Revell, 1924.

A most uneven volume: a few grains of wheat amid chapters of chaff. After all, the questions about a sermon, like those about a book, run in this order: who wrote it, and how, and what was it about? The name of the preacher, like the name of a motor-manufacturer, is itself a guarantee. We know what to expect from Fosdick and Merrill and Jefferson and Cadman, and what not to expect from Burrell and Hillis and Shannon and Quayle. In this volume there is one excellent sermon, "Handling Life's Second-Bests," by Fosdick. "Delightful Summers" by Riley is good; "Forty Years in the Wilderness," by Jefferson, and "Jesus the Pledge of Man's Over Lordship of Life" by Merrill are fair: as for the rest, they might have been preached by callow seminarians. The worst in the book is the one by Bishop Quayle—a ghastly example of bad taste, of mawkish sentimentality long drawn out.

G. C. S.

*Sermons on Great Tragedies of the Bible.* By Ashley Chappell. New York: Doran, 1924, pp. 136. \$1.60.

George Eliot once pronounced this benediction: "Blessed is the man who having nothing to say abstains from giving us wordy evidence of the fact." This book of sermons is pitiful. The themes are great themes; the author's treatment of them is weary, stale, flat, and unprofitable. G. C. S.

*Twenty Sermons by Famous Scotch Preachers.* Ed. by Hubert L. Simpson and D. P. Thomson, with a Foreword by D. S. Cairns. New York: Doran, 1924, pp. 237. \$2.00.

Scottish preachers are unsurpassed for rich experience, rugged thought and noble eloquence, and these twenty representative ministers of the United Free Church are worthy exponents of the art of preaching. The themes are great ones; the treatment of them is with dignity, simplicity, earnestness, and brevity.

Among the names already famous stand out James Black of Edinburgh, Moffatt and Morrison and Simpson of Glasgow, and Robertson of Aberdeen. The volume is convincing evidence that "the cherished traditions of the past are being maintained, and that the United Free Church still continues to minister to the deepest needs of men by interpreting the message of Jesus Christ afresh in the light of contemporary thought." G. C. S.

*Two Days Before: Simple Thoughts about Our Lord on the Cross.* By H. R. L. Sheppard. New York: Macmillan, 1924, pp. 77. \$1.00.

Very simple, very suggestive addresses which breathe reality. Like the Gospel story of the Passion itself, this little book has few adjectives. It has recaptured "something of the strange restraint, awe, and dignity" of the evangelists' record. G. C. S.

*The Word and The Work.* By G. A. Studdert Kennedy, with an Introduction by the Lord Bishop of London. New York: Longmans, 1925, pp. viii + 86. \$1.00.

To quote the Bishop of London, "this book will make people think. It will give them, to use the author's phrase, 'a pain in the mind.'" Seven chapters of meditation on the Gospel for Christmas Day (St. John 1: 1-14).

G. C. S.

#### Miscellaneous

*The Author's Book.* New York: Macmillan, 1925, pp. 73.

A new edition of the Macmillan Company's guidebook for authors, on the preparation of MSS, reading of proofs, and business relations with publishers, issued on the occasion of the Company's removal to their new quarters at 60 Fifth Avenue, adjoining the old building at 64-66.

*Crockford's Clerical Directory for 1925.* Fifty-fifth issue. London: Oxford Univ. Pr. (H. Milford), 1925, pp. 36 + clxxxiv + 2116. 42/ (India paper, 63/).

"Crockford's" is almost an institution, indispensable for reference. In addition to classified information regarding the Church of England and biographical data concerning its clergy, the editor has contributed a brief but interesting summary of events and conditions in the Church during the past year. There are 11 maps.

*Portrait of a Publisher.* By Grant Overton. New York: Appleton, 1925, pp. 96.

A record of "the first hundred years of the House of Appleton, 1825-1925," arranged chronologically and illustrated. The century covers a wide range of development in methods of printing and publication, and the annals record the publishing of some of the greatest works in the nineteenth and early twentieth centuries.

*The Turco-Egyptian Question in the Relations of England, France, and Russia, 1832-41.* By Frederick S. Rodkey. Urbana, Illinois: Univ. of Illinois, 1924, pp. 1-144 and 145-274. \$2.00.

In the "University of Illinois Studies in the Social Sciences."

*The Writer's Index of Good Form and Good English.* By John M. Manly and Edith Rickert. New York: Holt, 1923, pp. 261.

A book which most students, writers, and clergymen would profit by using. Good form includes not only personal letters and business correspondence, spelling, punctuation, but also the preparation of papers, use of reference works, taking and preserving of notes, and other manual technique of the writer's trade. The rules of good usage in words, phrases, and sentences are clearly stated and reliable. It is a manual the Professor of Homiletics can recommend to deserving students.

*A Year of Prophesying.* By H. G. Wells. New York: Macmillan, 1925, pp. x + 352. \$2.00.

Fifty-four articles contributed to journals during the past year, plus a fifty-fifth which is, in the author's phrase, "an outline of auto-obituary." He professes to celebrate in the publication of the volume his death "as a periodic journalist."—"If I am not actually tucked up in my literary death-bed I am at least sitting on it. Possibly I may yet take a few airings before I send for the clergyman and the heirs and turn in for good and start blessing and forgiving people from my pillow, but the longer part is finished. What does it all amount to, that mass of written matter?"

Well it matters a good deal and this "Year of Prophesying" is well worth the reading. There are, if not fifty-seven, at least fifty-five varieties of subjects treated,—Lenin, Lloyd George, the League of Nations, Wembly and Wives, and Winston Churchill: Angels of Peace carrying bombs and American youth wearing blinkers.

By all means read the book. g. c. s.

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